

THE  
WORKS

Of the late

Right REVEREND and LEARNED

Dr. FRANCIS HARE,

LORD BISHOP of

CHICHESTER.

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VOL. II.

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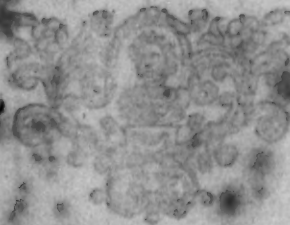
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THE



THE  
*Difficulties and Discouragements*

Which attend the  
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SIR,



Do not wonder at the *Surprize*  
with which you received, when  
we were last together, the *Ad-  
vice* I ventured to give you in  
relation to the *Study of the  
Scriptures*. For one, who is a  
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dissuade *those of his own Order* from a *Study* that  
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be their *chief Business*; has, I confess, the Ap-



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pearance of a strange *Paradox*, and that of the *worst* Sort. It looks like *Popery* and *Priestcraft*; and therefore young and tender Minds may easily be forgiven, if they startle at the first Proposal of it: Those especially who have a just Sense of the *Excellency* and *Inspiration* of the *Scriptures*, and are eagerly bent on the Pursuit of such Truths, as more immediately tend to the Advancement of *Virtue and Religion*. As *You* are of that Number, and went into Orders with no other View, but that you might the better study the *Scriptures* yourself, and advance the Knowledge of them in the World; it was not to be expected you should presently come into other Sentiments. Which I am so far from taking amiss, that I think it to your Commendation, that neither the *Affection* nor *Esteem* you so often express for an old Friend, could prevail with you to act a Part that might have the Appearance of Levity in a Matter of so much Consequence. Nor is it less for your Credit, that you can retain your Opinion, without losing your Temper, or shewing a Backwardness to hear what is to be said against it. Most Tempers run into Extremes; they are either too volatile to be fixed, or else so fixed, that no Force of Argument can move them. But it is your Happiness, that you can adhere without Obstinacy, and change without Levity; and therefore I shall think it no Trouble to resume the Subject, and lay before you, in the best Manner I can, the Reasons that seem to make against the Study of the *Scriptures* in the Way of private Judgment; which I hope will not, upon cooler Thoughts, appear so strange to you.

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you. You will consider they come from one, who is not more a Friend to *You*, than he is to the *Church*: And, if Examples be of any Weight, I can assure you this Side of the Question is by no means destitute of Profelytes; and that, when you come to know the World more, you will find this Study neglected to a Degree you little imagined: But it is *Reasons*, not *Examples*, will determine you. To come therefore to them; let me in the

I. First Place observe to you, that the *Study of the Scriptures*, such a *thorough* Study of them I mean, as you aim at, is extremely *difficult*, and not to be successfully pursued, without a very great and constant *Application*, and a previous Knowledge of many other Parts of useful Learning. The *New Testament* cannot be understood without the *Old*; the Truths, revealed in one, are grounded on the *Prophecies* contained in the other: Which makes the Study of the *whole Scriptures* necessary to him, that would understand thoroughly a *Part* of them. Nor can the *Apocryphal Books*, how much soever they are generally slighted, be safely neglected; there being a great Chasm of Five Hundred Years between the End of the *Prophets*, and the Beginning of the *Gospel*; which Period is of the *greatest Use* for the Understanding of the *New Testament*, and yet is the least known. But now, if the *Old Testament* must be well studied, a good Knowledge of the *Oriental Tongues* is absolutely necessary. No Man can be ignorant, who knows any thing of Letters, that no Versions of old Books can be thoroughly depended on; the

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Mistakes are so many, and sometimes of great Moment ; especially the Versions of Books writ in a Language *little understood*, and many Parts of it in a Style extremely *figurative*, and those Figures such as these Parts of the World are almost wholly Strangers to. But, put the Case *these Difficulties* were less than they are, it is no easy Matter to add to *Greek* and *Latin* the Knowledge of so many *other Languages* ? Do not *they Two* alone find Work enough for most Scholars ? What *Pains* then must a Man take, if he will study so many *others* besides ? And, if the Knowledge of the *Old Testament* could be dispensed with, give me Leave to tell you, that the Language even of the *New Testament* is not to be understood with so *little Pains* as is commonly imagined. It is learnt indeed in Schools, and from hence thought to be the easiest *Greek* that can be read ; but they, who have read it in another Manner than School-boys, know it to be quite otherwise. Not to mention the Difficulties peculiar to *St. Paul*, whose Epistles are a very great Part of the *New Testament* ; *Plato* and *Demosthenes* are in many Respects not so hard, as even the *easier* Books. The Style indeed, in the *Historical* Books, is plain and simple ; but, for all that, even those Parts have their Difficulty : And the Whole is writ in a Language peculiar to the *Jews* : The Idiom is *Hebrew* or *Syriac*, though the Words be *Greek* ; which makes some Knowledge of *those* Languages still necessary.

Again, though it were not necessary to read the *Old Testament* in the *Original*, yet the *Greek Version* of it must be read, and that carefully ; it being  
often-

oftentimes the best, if not the only Help, to explain the Language of the *New*; besides that, all Citations in the *New* are generally made from it: But now, how *laborious* a Thing must it be, to study an ill Version of a very hard Book, which we cannot read in the Original? I call it an *ill Version*: For though it be indeed a very good one, considering the Time it was writ in, yet, as a Version, it must be allowed by those who can judge of it, to be far from being exact or true. A Man need only consult it on some hard Places in the *Pentateuch*, as well as in the Poetick or Prophetick Books, to be convinced of this. It was certainly far from perfect *at first*, and is made much *worse* by the Corruptions it has suffered in handing down to us: So that I may venture to affirm, that, should any body now a-days make a Version so imperfect, instead of Admiration and Esteem, his Work would be much despised by most of our modern Criticks.

I might to these add many *other Difficulties* that attend a serious Study of the *New Testament*. It requires a good Knowledge of the *Jewish* State at the Time of our Saviour's Coming; a Knowledge of their Government, Sanhedrim, Synagogues, Customs, Traditions, Opinions, Sects; the Kinds of Learning received among them; what they borrowed from the *Greeks*; when their Mystical and Allegorical Manner of expounding the Scriptures began, and on what Grounds; what their particular Expectations were in relation to the Messiah, and what they taught, and on what Grounds,



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in relation to Angels, Dæmons, Possessions, Oracles, Miracles, &c.

But it is in vain, you say, to tell you of *Difficulties*: You are resolved not to be deterred: You have Time before you, good Eyes, a strong Constitution, a Mind prepared for Fatigue, a reasonable Degree of Skill in the Languages, and are furnished with a competent Knowledge in all the Parts of useful Learning that, are preparatory to this Study: So that *Difficulties* animate rather than dishearten you: And I am not unwilling so far to agree with you, that were there no Objection against this Study, but the *Difficulty*, this alone should not deter one who is so well prepared for it. But, if you are able to go through so *laborious* a Study, I presume you are not fond of *Difficulties* for *Difficulties* Sake. You cannot think it reasonable to take so much Pains, unless it will turn to *some good Account*. I shall therefore in the

II. Second Place take Leave to ask, *Cui Bono?* What *Good* can come of so much Pains? For it may seem that a *free, serious, impartial, and laborious* Study of the *Scriptures* will be of no great Service, for the following Reasons:

1<sup>st</sup>, Because it is plain the *Orthodox Faith* is not founded on a nice and critical Knowledge of the *Scriptures*. Many of the ancient Christians, it will be allowed, were not great Criticks, but argued very much in a mystical Way. *Origen* in particular, who was the greatest Scholar Christianity had bred to that Time, perpetually turns the Letter of Scripture into Allegory. From whence

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we may reasonably conclude, that the Knowledge of the bare *literal* Sense was, in the Judgment of many even in those Times, thought to be of little Use.

But, 2dly, it is certain that the *Original Language* of the *Old Testament* was known to very few for the first *Six Centuries*, in which those *General Councils* were held, wherein all the Articles of the *Orthodox Faith* were settled. They governed themselves, and determined all their controverted Points by the *Greek Version*; and those who knew *Hebrew* best, whether they took to the mystical or literal Way, had the Misfortune to be *least Orthodox*. So it was with *Origen*, who knew the Scriptures so well, that he had them all by Heart. And *Eusebius* and others, who studied and understood the literal Sense of the Scriptures *best* in the next Ages, succeeded little better: So that this Study seems to have been of little Use to the *Establishment* of the *Orthodox Faith*. Now, if an exact and critical Knowledge of the *Scriptures* was not necessary to the *Settling* of the Faith, it cannot be necessary to the *Understanding* of it, or to the *Understanding those who have writ best* in the Explanation and Defense of it. On the contrary, such a Knowledge tends to *lessen* our Esteem for the *Fathers* of the Church, by discovering their Mistakes; and may weaken our Regard to the Decisions of *Councils*, by exposing the *Falseness of the Ground* they seem to be built on. A Man, well skilled in the literal Sense of the Scriptures, will often find, in the *Fathers and Councils*, Texts of Scripture urged very *insufficiently*; and great Strefs

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laid upon Passages, which, when critically explained, *prove nothing*, or perhaps make *against* them, Which suggests to me a *third* Reason, why it may seem that such a Study can do no Good. And that is,

3dly, Because the *Orthodox Faith* does not depend upon the *Scriptures* considered absolutely in themselves, but as *explained by Catholick Tradition*. The Faith was preserved in *Creeds*, and handed down from one Orthodox Bishop to another, whose Business it was to keep this sacred *Depositum* pure and undefiled, and to deliver it to his Successor entire as he received it. It was by *this Tradition* the *main* Articles of Faith were preserved in the Church, and not from any particular *Study of the Scriptures*. The *Ground* therefore of these Articles must carefully be distinguished from the *Scriptures*, that have been brought in *Proof* of them: These *Proofs* may be weak and inconclusive, but the Truth stands independent of them. It is the Faith they have *received*; and, if at any Time they argue *weakly* for it from the *Scriptures*, it is an Argument indeed against their *Learning*, but none against their *Orthodoxy*.

This therefore may *seem* another good Argument to prove, that an *exact and careful Study of the Scriptures* is not a *safe and profitable Study*. It is a much *safer*, as well as a more *compendious* Way to make a Man *Orthodox*, to study the *Tradition of the Church*.

But you will say, that to send you from *Scripture* to *Tradition* is to turn you out of Paradise, the Garden of God, into a vast confused bewildered

dered Wood; and that this is so far from mending the Matter, that it is ten Times more *laborious* than the Study I would dissuade you from: And so, I confess, it is, if all the Ecclesiastical Writers were to be carefully read, in order to know the *Catholick Tradition*. But that is not my Meaning: The *Substance of Catholick Tradition* lies in much less Compass: The *Established Church*, you will allow, is *Orthodox* in all necessary Points. If therefore you know the Sense of the *Established Church*, you have in Epitome the *Church Catholick*; and therefore you need only study *her* Opinions to make your *Orthodox*: And this the most illiterate Man may find in the *Liturgy and Articles*. This, I trust you will allow, is as *short* a Way, as could be wished of knowing all that is necessary to be known. A very little Time will serve a Man to read, in his Mother Tongue, Things which all together would not fill a moderate Volume; and he will be *Orthodox* enough, and have a great deal of Time to spare for other Studies, that will turn to *more Account*. Besides that, it is of great Advantage to go in a Way that is *safe* as well as *short*; and will lead you into the Knowledge of all useful Truths, without the Hazard of falling into any dangerous Opinion.

4thly, But if you will insist that it is *Scripture* and not *Tradition*, that the Faith is founded on; there is one Thing farther I must put you in Mind of, which may seem to prove, that a *profound and laborious Study of the Scriptures* will not make you at all more *Orthodox*. It is a fundamental Principle amongst Protestants, that whatever is *necessary*



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*sary* to be believed, is *plainly and clearly* revealed in the Scriptures; and consequently what is *not plainly and clearly revealed* in them, cannot be *necessary*. Now if what is *plain and clear* in Scripture is the only Part that is *necessary* to be known, then a *laborious* Search into the *obscurer* Parts may seem *unnecessary* to the Obtaining a true Orthodox Faith. You will say perhaps, that notwithstanding this Declaration of Protestants, it may and has been urged against them by their Adversaries, that they *do* believe, and *maintain* as *necessary*, Articles that *cannot be proved* by *plain and clear* Passages of Scripture. This, I confess, has been urged, and may possibly be true of all Parties of them, except the *Established Church*: But, if it be, it proves only that they are not true to their Principle; not that the Principle is not in itself true and good. And he surely must be allowed to be the best Protestant, who adheres best to the Principle on which the Reformation was founded.

5thly, Once more: Supposing the Study of the Scriptures as necessary as you please; in the *last* Place, I say, and I am sure the World will say it with me, that they have been *sufficiently studied already*; and, if any Parts remain still obscure, *who* can hope to clear up Passages that have puzzled so many great Men? Or will presume in disputable Points to set up his *Private Judgment*, against them that were Men of more Learning, of abler Parts, of greater Application, and better acquainted with the *Tradition of the Church*, than any one will now be allowed to be? And (which is the best Guide in Knowledge of Religion) they were

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were moreover Men of most exemplary Piety, Devotion, and Humility ; Virtues, of which very little Foot-steps are to be found in the learned Men of our Times.

Must not now a Man have a strong Bent of Mind indeed, who cannot, by all these Reasons, be dissuaded from giving himself up to a Study, that may by many be thought as *unprofitable* as it is *laborious* ? but will go on, in Defiance of all that has been said to convince him that he wastes himself in vain, and that there will be *no Fruits* of all his Labour, but to know he knows *nothing* ? I call that *nothing*, which will turn to *no Account*.

But, to shew you I am disposed to make all possible Concessions, I will grant that even this Objection might be got over, were this the worst of it : But I have one Argument still in Reserve, that I am persuaded will be decisive. My

III. Third Argument then is this : That a *painful, exact, impartial Study of the Scriptures* will by some be thought not only to do *no Good*, but also a *great deal of Hurt*, both to the *Publick*, and to *yourself*.

1<sup>st</sup>, It will do Hurt to the *Publick*. It will disturb the *Peace of the Church*, and that cannot but have a malignant Influence on the State.

It is certain that *Disputes* in the *Church* disturb the *Peace* of it : And it is as certain these *Disputes* have been generally raised by Men pretending to a superior Knowledge of the Scriptures, and to Discoveries that have escaped others. The *Scriptures* have always been made this Use of by the *Hereticks* of old ; and it is the Character of the

great

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great *Hereticks* of this and the last Age, who have set up for a *free and impartial Search into the literal Sense of the Scriptures* above the rest of the Christian World. But with what Success? They have purchased their pretended Knowledge of the Scriptures at the Expence of their *Reputation*, and their Study has destroyed their *Orthodoxy*. And were not their Books and Opinions carefully suppressed, and their Persons rendered odious to the People, who knows what *Disturbances* they might have created to the Church? On the other hand, the *Peace* the Church has enjoyed for many Years, among its own Members, seems to be owing to no one Thing more, than to a general *Neglect* of this Study; and the Dangers, that at present threaten its Tranquillity, come wholly from Men, who have endeavoured to revive a Study that has so often proved pernicious to its Peace.

Nor can it well be otherwise: For what Security has a Man that sets out in this Way; that attempts to *study the Scriptures* in a free and impartial Manner, laying aside all Prepossessions and previous Notions, resolving to see with his own Eyes, and judge for himself, and to believe nothing that he is not upon his own Search convinced is clearly contained in them? What Security has such a Man, that he shall not fall into some *Opinions* that have been *already condemned* as erroneous and heretical, or which may interfere with those that are commonly received; which, if they do not immediately strike at any Fundamental Point, yet will be *thought* to do so; and may have a Tendency to put Scruples into weak Minds,

and

and to disturb the *Peace of the Church*, by raising Doubts about the Meaning or Truth of some Articles, or by asserting that an explicate Belief of them is not necessary? It is so natural for curious and inquisitive Minds to deviate from the common Road, and the Examples are so many, that it is odds but *You* do so too, unless you had more Lead in your Constitution, or a more refined Understanding, than any curious Man ever had yet; otherwise you cannot be sure, that you shall not study yourself into Doubts at least, if not into opposite Opinions concerning some *received* Notions. You will doubt perhaps of the *Authority* or *Author* of some Canonical Book, and think perhaps that some Passages are *interpolated*, or that some celebrated Texts are *not genuine*, or should be *otherwise read*, or have not been *rightly understood*, or do not *prove the Point they are commonly brought for*. You may fall into Notions that will be thought tending to *Arianism*, or the like: You may reject *Arguments* brought from the *Old Testament*, to prove the *Trinity*, as trifling, and proving nothing but the Ignorance of those that make Use of them. You may think a *Prophecy* has a *literal* Meaning, where commonly the *Mystical* is thought the only one. You may think that *many Texts* in the *New Testament*, which are strong against the *Socinians*, do not prove against the *Arian* Notion. That the Title, *Son of God*, has not always one uniform Meaning in the Gospel; and that that single Expression, of itself, is no Proof of any Thing in God analogous to *Generation* in Men. That the *Identical Consubstantiality*  
of



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of the *Son*, the *Eternal Procession* of the *Spirit*, and many other Notions relating to the *Trinity*, though they may be true in themselves, are not so in virtue of the *Texts* alledged for them. These Notions *learned Men* have fallen into; and from thence it is to be presumed, you will not easily keep clear of them. I chuse to instance chiefly in Matters relating to the *Trinity*, because it is the Controversy now on foot: But the like may be said on many *other Articles*; in each of which the Truth is but one, but the Errors infinite: And there is hardly any Notion, with respect to any of them, which some *learned Man*, by following his own *private Judgment*, instead of taking the *Doctrine of the Church* for his Guide, has not fallen into.

Now if you should study yourself into any new Opinions, or into *old ones* that have been condemned, What will you do? Will you keep them to yourself, or publish them? Or shall I rather say, It is no Question. The Authors of new Notions are apt to be very fond of them: They think it barbarous and cruel, to stifle the Infant in its Birth. There is a secret Pleasure in Singularity: To differ from the Vulgar is, in Appearance, to be *above* them; and to be *distinguished* from the Herd, is too great a Temptation to be easily resisted. But, had you Prudence enough to govern your *Ambition*, *Conscience* may come in here, and make you do what *Ambition* could not. The Truths, you think you have discovered, either are, or will be thought by you, of too much *Importance* to the Honour of God and the Good of Religion,

Religion, to be concealed. You will look on them as the *Blessings of God* on your Studies; and think it a capital Crime to extinguish the Light, and suppress the Knowledge he has imparted to you. In short, you will think yourself under the *bighest Obligation* not to dissemble in Religious Matters, and conceal, from the Church of God, Opinions which you are convinced are not only true, but of great Service to it. Let me then conclude, that the novel or revived Opinions, which your *Study* leads you into, will be published to the World: What now will be the Consequence? Certain Mischief, but no certain Good at all. No Good, I say; for possibly your Notions may be wrong, or not of Consequence; and, whether they are or not, the *Presumption* against you will be so strong, that your Notions will not be *received*, and perhaps not *examined*: They will be *condemned* as novel Notions, or as exploded ones: And, whatever you advance, it will be thought a certain Proof of its being of no Consequence, that in so many Ages it has never been *received*. There is no Room therefore to expect, that what you advance should be *received*, or do any Good. But the *Mischief* is sure and certain: It will raise *Scruples* in weak unstable Minds, sap the Foundations of the Orthodox Faith, and give a Handle to Sceptical Men; who, because some Things are called into Doubt (though incidental Matters only, and of little Consequence) will think they have a Right from thence to question every Thing. Thus the Church and *Established Faith* will suffer by the *Scruples* put into its Friends, and  
the

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the *Handle* given to its *Enemies*. And, when Religious Disputes are begun, *designing Men* know how to intermix Affairs of State with them; and then nobody knows where they will end, or what Mischiefs they may not do. Whereas if you can be content to go in the *beaten Road*; if you will *implicitly* submit to the *received Notions*, and humbly think the *Judgment of the Church*, where it is not the same, better than *your own*, you will be out of *Harm's Way*, and neither hurt the *Church*, nor *yourself*.

2. I add *yourself*, as another Motive that ought to have great Weight with you in this Question. For you cannot disturb the *Peace of the Church*, without being greatly a Sufferer *yourself*. If you *really do not disturb its Peace*, it is all one, you will be *interpreted* to do it, and that will bring on you more Evils than I would wish to my greatest Enemy. In a Word, you will be thought a *Heretick*; a Term, which there is a strange *Magick* in, though it has *no determinate Meaning* in the Mouth of the People, nor any *ill Meaning* in itself. It is supposed to include in it every Thing that is bad; it makes every Thing appear odious and deformed; it dissolves all Friendships, extinguishes all former kind Sentiments, however just and well deserved; and, from the Time a Man is deemed a *Heretick*, it is Charity to act against all Rules of Charity; and, the more they violate the Laws of God in dealing with him, it is, in their Opinion, doing God the greater Service.

That you may not think this is said at Random, purely to frighten you into a Compliance with

me;

me; let me desire you to consider seriously the natural Consequences of being under the Imputation of *Heresy*. And the first I would observe is, that, from the Moment your People have this Opinion of you, you are incapacitated from working much Good upon them; and that, I am sure, so good a Man as you are, must think to be a great Evil. While they think you *Orthodox*, your virtuous and inoffensive Behaviour, your strict Sobriety and Temperance, your affable and familiar Manner of conversing with them, your generous and charitable Regard to those who are sick or in Distress; these good Qualities, joined to your plain and easy, but affectionate and moving Manner of instructing them, have a mighty Influence, and you may lead them as you please: They admire and endeavour to imitate your good Example: Your virtuous Conduct is a constant, though tacit, Reproof when they do amiss: The very Sight of you is a Lecture of Virtue to them; and the Influence you have already had, in the little Time you have been among them, is too visible to be denied. But, from the Time you are called *Heretick*, much of the Good, you could have done, is at an End. Those, who before had a secret Veneration of you, think it their Duty to *defame* and *injure* you: Your Virtue they call Hypocrisy, your Humility Spiritual Pride: They look on you as an abandoned Wretch; that God has withdrawn his Grace, and that the Devil is at the Bottom of all you have been doing; that nothing can better testify their *Orthodoxy*, than to throw off all Regard both to your Doctrine and

9x VOL. II. B Example;



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Example ; and, for Fear they should seem to be infected with your Errors, they will return to the Vices you had persuaded them to leave ; and, for the Future, will take effectual Care not to be the better for you.

Nobody can do much Good, whom the People do not think a good Man ; and that cannot be expected, when so much Reproach and Infamy will, right or wrong, be heaped on you, if you do not continue *Oribodox*. And this you cannot doubt, if you will but reflect on what passes under your own Eyes : And therefore it is in vain to fancy your *Virtue* will protect you. No, the most *conspicuous Virtue* will not be believed. If you are guilty of no open Vices, secret ones will be imputed to you : Your Enquiries will be called *vain, curious, and forbidden Studies*. Pride and Ambition will be said to be the secret Springs of them : A *Search after Truth* will be called a *Love of Novelty* : The Doubting of a single Text will be *Scepticism* ; the Denial of an Argument, a *Renouncing of the Faith*. To say what the Scriptures have said, and in the very same Words too, if not explained in the common Way, will be *Blasphemy* ; and the most sincere Concern for the Honour of Almighty God, you cannot be sure, will not be interpreted *downright Atheism*. Every Thing you say, or do, will have a wrong Turn given it. A Slip of Memory shall be made wilful Prevarication : A Mistake in a Citation shall be Forgery and Corruption : An Error, in an incidental Point of Learning, shall be a good Proof that you *know nothing*. Every inaccurate Expression shall be  
pressed

pressed into a Crime : Any little Warmth of Temper shall be aggravated into Pride and Positiveness, into a Contempt of Authority and ill Manners. In short, all the Indiscretions of a Man's former Life shall be ript up ; and nothing forgiven, that can be remembered or strained to his Disadvantage. And where is the Man that can be fond of such Usage ? For my Part, I am free to declare, I am afraid I should not have Virtue or Courage enough to undergo such a fiery Tryal.

Now all this a Man will draw upon himself, that brings himself under the Imputation of *Heresy*. Whereas the *Orthodox* Man lives quiet and at Ease, unmolested and unenvied. His Faults (and who has not some ?) shall be extenuated or excused, if not quite buried in Oblivion : His Want of Temper shall be a commendable Zeal ; his Indiscretion good Nature ; his Mistakes shall be imputed to Haste or Inadvertency ; and, when they cannot be defended, it will be argued in his Favour, that the greatest Men sometimes err, and the Writers of the first Rank are not always in the Right ; or perhaps a Mistake shall turn to his Advantage : It will be shewn to be an Error on the right Side, and that a good Cause drew him into it. His Learning, on the other Hand, shall be magnified beyond Measure ; every body will be full of his good Qualities, and his Virtues shall be set in the best Light to show themselves and cover his Faults. In a Word, *Orthodoxy* atones for all *Vices*, and *Heresy* extinguishes all *Virtues*.

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That this is nothing but the bare Truth, I appeal to what you every Day hear and see yourself.

There are, you know, *two Clergymen* of the Town, who have studied themselves into *Heresy*, or at least into a *Suspicion* of it: Both of them, Men of *fair unblemished Characters*: One has all his Life been cultivating Piety, and Virtue, and good Learning. Rigidly constant *himself* in the publick and private Duties of Religion; and always promoting in *others* Virtue and such Learning as he thought would conduce most to the Honour of God, by manifesting the Greatness and Wisdom of his Works. He has given the World sufficient Proofs that he has not mispent his Time, by very useful Works of *Philosophy* and *Mathematics*: He has applied *one* to the Explication of the *other*, and endeavoured by *both* to display the Glory of the Great Creator. And to his Study of Nature, he early joined the Study of the *Scriptures*; and his Attempts, whatever the Success be, were at least well meant; and, considering the Difficulty of the Subjects he has engaged in, it must be allowed that in the main they are *well aimed*: And, if he has not succeeded, no more have others who have meddled with the same Subjects. Nor is he more to be blamed than they. To be *blamed*, did I say, I should have said, not less to be *commended*. For sure it is a *commendable* Design, to explain Scripture-Difficulties, and to remove the Objections of profane Men, by shewing there is nothing in the Sacred Writings, but what is true and rational.

But

But what does a Life, thus spent, avail ? To what Purpose so many watchful Nights, and weary Days ? So much Piety and Devotion ? So much Mortification and Self-denial ? Such a Zeal to do Good, and to be useful to the World ? So many noble Specimens of a great Genius, and of a fine Imagination ? It is the poor Man's Misfortune (for *poor* he is, and like to be, not having the least Preferment) to have a warm Head, and to be very zealous in what he thinks the Cause of God. He thinks Prudence the worldly Wisdom condemned by Christ and his Apostles, and that it is gross Prevarication and Hypocrisy to conceal the Discoveries he conceives he has made. This Heat of Temper betrays him into some indiscreet Expressions and hasty Assertions : Designing to hurt nobody, he fancies nobody designs to hurt *him* ; and is simple enough to expect the same favourable Allowances will be made to *him*, that he sees made to those who write against him. As to his Learning, it is his Misfortune that he is not skilled enough in the learned Languages to be a great Critick in them, and yet seems not to be sensible of his Deficiency in this Respect. And what Advantage is taken of this, that he has not *less Heat* and *more Criticism* ? His *Learning* is treated in that Manner, that you would think he did not know the first Elements of *Greek* ; though, even in that, he is much superior to most of those who make so free with him : And you every Day hear his Performances run down as Whimsies and Chimera's, by Men who never *read* them, and, if they did, could not *understand* them. Nor does his



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*Warmth of Temper* come off better: It is all over *Obstinacy, Pride, and heretical Pravity*; a Want of *Modesty* and due *Deference* to just Authority: They, that speak most favourably, look upon him as *crazed*, and little better than a *Madman*. This is the poor Man's Character; and, low as he is, they cannot be content to leave him quiet in his Poverty: Whereas, had he not been early possessed with a passionate Love for the *Scripture* and *Philosophy*; had he not thought it his Duty above all Things to promote the *Glory of God*, and been persuaded that could no Way be so well done as by the Study of his *Word* and *Works*; it is more than probable he had, at this Time, been *Orthodox*: And then, instead of his present Treatment, his Faults would have been overlooked; the Learning, he excells in, would have been extolled, and no Defect would have been found in other Parts of it. He would have been cried up as an Ornament of the Age, and no Preferment would have been denied or envied him.

This you know to be the Case with *one* of the *new Hereticks*; the *other* is so prudent in his Conduct, that he comes under but a *Suspicion* of favouring the same Notions. How now is *he* treated? *Prudence* in *him* is as great a Crime as the *Want* of it in the *other*. The *imprudent* Man is treated as a *Madman*, and a rank *Arian*: The *prudent* one is *less a Heretick*, but *more dangerous*; *Sobrius accessit ad evertendam Ecclesiam*; and therefore the greater Alarm must be raised against *him*. And what has he done? Why, he has, with a great deal of Pains, brought together, in the best Manner

Manner he could, all the Passages in the *New Testament* relating to the Doctrine of the *Trinity*. And so far his Work is what those, who differ from him, *should* be pleased with, since he has brought the *Materials* together to enable Men to form a right Judgment of the Question in Dispute; and has put into their Hands, if he be in the Wrong, the best Weapons against himself. But he has *interpreted some Texts* in a Manner that is not liked: It is true, he has so; but not once, that I remember, has he given an Interpretation that is purely of *his own Head*. He brings *great Vouchers*, and, if he errs, it is always in *good Company*. This is his Offence: He has maintained, with many others, particularly the late Dean of *St. Paul's*, in Opposition to *Sabellianism*, that the *Three Persons of the Trinity* are *Three real distinct Beings*; and the Belief of Three really distinct Beings *perfectly equal* he maintains with *Dr. South* to be *Tritheism*; and, that there *must* therefore be a *Subordination*. Now whether this Notion be right, or not; if he cannot escape *ill Treatment*, give me Leave to say, that, if your Study should lead you into any Opinions contrary to what is generally received, you can with no Reason expect *better Quarter*. He is a Man, who has *all the good Qualities* that can meet together to recommend him: He is possessed of *all the Parts of Learning* that are valuable in a Clergyman, in a Degree that few possess any *single one*: He has joined to a good Skill in the *three learned Languages* a great Compass of the best *Philosophy* and *Mathematicks*; as appears by his *Latin Works*; and his *English* ones

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are such a Proof of his own *Piety*, and of his *Knowledge in Divinity*, and have done so much *Service to Religion*, as would make any other Man, that was not under the Suspicion of *Heresy*, secure of the Friendship and Esteem of all good Churchmen, especially of the Clergy. And to all this *Piety* and *Learning*, and the good Use that has been made of it, is added a *Temper* happy beyond Expression : A sweet, easy, modest, inoffensive, obliging Behaviour adorns all his Actions ; and no Passion, Vanity, Insolence, or Ostentation, appear either in what he writes or says ; and yet these Faults are often incident to the best Men, in the Freedom of Conversation, and in writing against impertinent and unreasonable Adversaries, especially such as strike at the Foundations of Virtue and Religion. This is the *Learning*, this the *Temper* of the Man, whose *Study of the Scriptures* has betrayed him into a *Suspicion* of some heretical Opinions : And, because it has, he must be *black-ed* and *defamed* ; he must be worried out of the great and clear Reputation he is possessed of : And he, that has so many shining Qualities, must be insulted by every *worthless Wretch*, as if he had as little Learning and Virtue as the lowest of those who are against him. What Protection now can you promise yourself from your Virtue, when a Man of *such* a Character cannot be safe in his good Name ? Whatever therefore you do, be *Orthodox* : *Orthodoxy* will cover a *Multitude of Sins*, but a *Cloud of Virtues* cannot cover the Want of the minutest Particle of *Orthodoxy*.

It is expected, no Matter how unreasonably, that a Man should always adhere to the Party he has

has once taken. It is the Opinion of the World, that he is all his Life bound by the Subscriptions he made in his first Years; as if a Man were as wise at Twenty-four, and knew as much of the Scripture and Antiquity, and could judge as well of them, as he can at Fifty. And yet, if a Man *will be studying* these Things, he cannot be sure he shall continue a Year together in the *same Sentiments*: And, if he should not, he must either stifle his Persuasion, against the Dictates of his Conscience, or be exposed to the worst Treatment, to be called a *Renegado*, a *false Brother*, a *Heretick*, or any Thing that *Malice* can suggest.

But I have not yet done. This is not the worst of it. This perhaps you may pretend to despise, and not care what the World says of you, so long as your *Conscience* cannot reproach you. Well, let then all Concern for Reputation go. Can you be proof against *one farther Consequence* of lying under the Imputation of *Heresy*? Can you bear to see yourself, your Wife and Children, ruined and undone? This, I see, startles you,—But you ask, *What Danger can there be in that?* An *Englishman*, you say, is out of the Reach of *Persecution* or an *Inquisition*: That Spirit, God be thanked, is banished the Land; and even *convict Hereticks* are protected from the *Flames*. Very true, The Spirit of *Persecution* is either gone, or is disarmed; and that I look on as one of the invaluable Blessings of the Revolution: But can you be sure it will not return? And suppose it will not; Are you therefore secure, that an Imputation of *Heresy* will not end in the Ruin of yourself and Family? You and your Children will not be burnt indeed



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indeed ; but you may be as effectually ruined, as if you were. You may be *excommunicated* ; and in Virtue of That be thrown into a Jail, to rot there, while your Family are starving. And (which cannot be too well considered) when once you come into those Circumstances, what is there can deliver you ? Your Punishment will last and be the same, as long as you continue in the same Mind. A Rule of Punishment, peculiar to the *Ecclesiastick* State. In *Civil* Cases, the Offender, if his Crime be not Capital, suffers a *Temporary* Punishment, proportioned to the Fault he has committed ; and, when he has undergone that, nothing further is required of him, except in some Cases to find Security for his good Behaviour for the Future. But in Cases of *Heresy*, there is no Regard to the *Degree* of the Offence, in the Punishment inflicted. Nor is there any *End* of it. It is not enough to have suffered the *severest* Punishment, though for the *smallest* Offence ; it is not enough to give Security of not offending for the Future. The innocent Offender must declare (what it is oftentimes *impossible* he should declare) that he has changed his Sentiments, and is become *Orthodox* ; and This, though perhaps no Methods of *Conviction* have been used, except that of *Punishment* be one. This is the miserable Condition of a *convict Heretick* : The Punishment, which fell on him for *expressing* Thoughts *heretical*, he must *continue* to endure for *barely Thinking* ; which is a Thing not in his own Power, but depends on the *Evidence* that appears to him : He must for ever (cruel Justice !) for ever suffer for his *private Thoughts* (though they go not beyond his own Heart) the Punishment

ment which some Overt-Act has once drawn upon him. To punish *toties quoties*, as often as these Overt-Acts are repeated, will not satisfy the *Holy Office*: Nor can a Forbearance of such Acts avail any Thing, or a Promise of Silence for the Future; which yet is all that is in a Man's Power. No, he must *recant*, whether he can or not; and generally it is required to be done in Words drawn up for him. So that, if he do not see Reason to change his Opinion; and will not say he has changed, when has not; he is in for Life, and his Punishment can only end with it.

Indeed, on every Supposition, a Man excommunicated for *Heresy* has a sad Time of it. For, if he *does not* recant, he is (as I have said) in Prison for Life, and his Family must starve; And, if he *does* recant, What does he get by it? His Liberty indeed, but what else? Will People believe he is sincere? Will they not think his Recantation loosely drawn in Favour of him, to make it a Recantation in *Appearance* only? Or, if it be in the strongest Words, Will he not, if he submit to it, be suspected to *equivocate*? Will they not expect the *Reasons* of his Change? Will they not ask (if he says no more for the *Orthodox* Side than has been said before) why, if these Reasons are convincing now, he did not think them so before? Will they not conclude, that *to him* they are inconclusive still, unless he can find better Reasons than the best that had been offered him? Which I take to be a Contradiction. And will it not be argued from thence, that he is not changed? That it is the Punishment only, and not his Opinions, he would leave? So that, if he *continues* in his

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his Opinions, he will lie under all the Infamy and Punishment of *Heresy*; and, if he does *not*, yet it will be supposed he does. He is punished for acting *according to his Conscience*; and, if he would leave the *Heresy* imputed to him, he will be said to act *against his Conscience*; and perhaps be reputed a *worse* Men than he was before. This in all Events: Once a *Heretick*, and always miserable. The Reputation (change, or not) is never to be retrieved; no Preferment or Employment to be hoped for. He will always be suspected of *Heresy*, who is once guilty; and his Wife and Children must see him the perpetual Subject of Reproach and Obloquy; and feel it too: Feel it in their Character, feel it in their Maintenance; as if the Children of an *Heretick* were a Brood of Monsters, a Nuisance to the Commonwealth, and infected the very Air they breathe in.

These Misfortunes a Man of the most *unblemished Life* may draw upon himself and Family, if he will be meddling with so *dangerous* a Study, and cannot in *Conscience* dissemble the Result of it. Misfortunes, which the *vilest, lewdest, most immoral* Wretch upon Earth is in no Danger of. The greatest Immoralities, nay, a long *Course* of them, shall oftentimes escape unpunished; especially if a Man be very *Orthodox*: But, if they do not, the Punishment extends only to the *Person* of the Offender. It derives no *Infamy* on *himself* if he reforms, nor on his Children if he do not. They are rather *pitied* for having such a Father, and every body is willing to be kind to them. Who now, after this, can be fond of a Study that may bring  
on

on him, let him be never so innocent, such a Load of Misery and Infamy, a Load without Measure, and without End? And if this will be the Consequence of *Excommunication*, tell me how much better it is than *Persecution*?

But you will say, that it is possible a Man's Studies *may not* lead him into any *heretical* Opinion; and if they should, yet it is not very easy to *convict* a *Heretick*, or to say *what is Heresy*. To the *first*, I have already said enough; as to the *other*, I confess it is not very easy to *convict* a Man of *Heresy*. The Law seems to be *deficient* in this Point: But who knows how soon this Defect may be supplied by a *new Law*? And, in the mean Time, it may be *difficult* indeed to convict a Man of *Heresy*; but perhaps it may be found not to be *impossible*. And if it should, it is but changing the Word, and the Offender may be come upon easy enough. If, through a Defect in the Laws, he cannot be convicted of *Heresy*, he may however be convicted of Writing or Speaking *against* the established Doctrine of the Church; and that will draw on him all the same Consequences, that *Heresy* would do. For *Heresy* is the Opposing the Doctrine of the *Catholic* Church; but the Doctrine of the *established* Church will readily be *supposed* to be the Doctrine of the *Catholic* Church; and therefore to oppose the Doctrine of one is in effect to oppose both. So that a Man shall be deemed a *Heretick* to all Intents and Purposes, and sentenced to the same Punishment; though in the Sentence itself, for his Comfort, the Word *Heresy* may be left out.

But



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But you are willing to think the *Temper* of the *English Clergy* more moderate, and the Generali-  
ty of them averse to every Thing that looks like  
the *Spirit of Popery*; as the Ruining of a good  
Man, meerly for Matters of Opinion, must be  
allowed to do. I wish you may find it so, if ever  
there should be Occasion. I confess there has ap-  
peared a good *Spirit*, a very *Human* and *Christian*  
*Temper* in some late Writings, where perhaps it  
was not much expected; but, for all that, I must  
beg Leave to differ from you. If indeed no one  
would judge in a Cause he did not understand; if  
no one were allowed to understand a Cause of  
*Herefy*, but who was a good Judge of the *Sense of*  
*Scripture* and of *Primitive Antiquity*; if no one  
were esteemed to know *Scripture* and *Antiquity*,  
but those who had studied them well, who had read  
them carefully with their own Eyes, and did not  
take the *Sense* of them upon Trust from Modern  
Writers; if the *Arguments* for his Opinion were  
to be examined, before his Opinion were condem-  
ned; if a Man, before he gave his Vote, were to  
lay his Hand upon his Heart, and declare himself  
thus qualified to judge; that he had considered the  
Matter, and would speak nothing but what he  
thought: On these Suppositions, I am apt to think,  
a Number of Judges would not very easily be  
found; and when they were, it may reasonably be  
presumed, that they would not be very forward to  
condemn. They would be sensible there was  
Room for honest Minds to be mis-led from what  
they had read and observed themselves; they  
would know that there is more to be said on  
the

the other Side, than the Generality at all dream of; they would be careful how they discouraged Learning, by discouraging the Enquiries of learned Men. They would be very unwilling a Man should suffer by their Sentence, whose Life they are sure is innocent and virtuous, but whose Opinions they cannot be so sure are false and dangerous. They know Discouragements in Learning and Virtue to be of such ill Consequence, that a Man's Opinions must be very bad indeed, to make it necessary to come to such Extremities. But give me Leave to say, you have no Reason to expect such Judges, or such a Backwardness to judge. It is always *supposed*, that the Doctrine of the Church you are of, is right; that it is the Doctrine of Scripture and Antiquity. And this, every body thinks, he understands. So that little Learning or Reading is necessary, to make any Clergyman a Judge over the learnedest Man alive.

Another Thing, I take Leave to tell you, is, that most Men think they can do *conscientiously* whatever they can do *legally*. Men of *refined and exalted Understandings*, who have a large Compass of Thought, and have looked into the Principles of Things, know that *written Laws* are but Deductions of the *Law of Nature*, which is *prior* to all *human Institutions*: That these sometimes deviate from that *unwritten Law*; and, when they do, are of no real intrinsic Authority. They know that a Thing is not *just and reasonable*, because it is *enacted*, but, in good Governments, is *enacted*, because it is *just and reasonable*. They know that *Laws* are sometimes obtained by Sur-  
prize

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prize or Corruption, by Party-management, by Craft or Superstition. They know that Penal Laws, in Matters of Religion, are seldom adviseable. They would not easily contribute to the making them; and, when they are made, would be glad to have them generally lie dormant. They know that no *Authority of Man* can alter the *Nature of Things*, or justify a *cruel or unjust Sentence* in the Sight of God. They are sure, that, if to punish Men for their Opinions be not *very right*, there is no Medium, it must be *very wrong*. It is publick Robbery or Murder, to deprive a Man of his Life or Goods for his Religion; if it be not *just in itself* to do so, as well as *legal*.

Some perhaps may think in this Manner; but these must be Men of refined and exalted Understandings; and therefore must be very few. The *Generality* think they may do *justly*, whatever they can do *legally*. And it is, no doubt, for *them*, a good Rule. They cannot judge of the Nature of Things for *themselves*; and therefore *the Law* is the most proper Guide and Direction *they* can have. As long therefore as there are Laws to punish the Asserters of *heretical Opinions*, or such as *oppose the established Doctrines*; you may depend on it, they will not be suffered to lie dormant.

There will never be wanting great Numbers, who will call aloud to have them put in Execution; and they will think their Zeal, in this Matter, the *best Service* they can do the Church.

This is human *Nature*: Thus it has been in all Times. And no Experience of the Mischief done  
to

to Christianity, by a Forwardness to pronounce Anathema's on those who dissent from the *received* Opinions, will make us wiser. It may, I doubt not, be *demonstrated* with the greatest Evidence, that *all Christian Churches* have suffered more by their Zeal for *Orthodoxy*, and by the violent Methods taken to promote it, than from the utmost Efforts of their *greatest Enemies*. But, for all that, the World will still think the same Methods necessary. The same Zeal will prompt to the same *Persecutions* or *Prosecutions* (call them which you will) without considering the *same Matter* must necessarily produce, at long run, the *same fatal Consequences*.

Let me therefore intreat you, not to fancy the World is altered in this Point. Do not think your Opinions *cannot* ruin you, because it is *not reasonable* they should. Do not flatter yourself, that *Temper, Prudence, and Moderation* can, in Religious Controversies, get the better of *indiscreet Zeal, Bigotry* and *Superstition*. In short, be not hasty in espousing of Opinions, which can have no other Effect, but to lay the *best Men* at the Mercy of the *worst*. Every *mean Person*, who has nothing to recommend him but his *Orthodoxy*, and owes that perhaps wholly to his *Ignorance*, will think he has a Right to trample on you with Contempt; to asperse your Character with virulent Reflections; to run down your Writings as mean and pitiful Performances, and give *hard Names* to Opinions he *does not understand*; which you must bear, without the least Hopes of being heard a Word in your Defence.



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Let me observe one Thing more, that it is the Misfortune of a *Clergyman* that he is confined to *one Profession*. Other Men, if they cannot live in *one Way*, are at Liberty to try *another*: But a Man, who has once the *indelible* Character, must live by the *one Profession* he has made his Choice. If therefore that Livelihood be taken from him, it is in vain he has *Learning, Parts, Industry, and Application*. He will not be allowed to take *any other Course* to repair the Loss he suffers by his *Opinions* as a *Clergyman*. His *Time, and Fortunes, and Studies* have been spent to make him useful in that *one Profession*; and, if he had Abilities to maintain himself in *any other*, it is too late: He has made his Choice, and must abide by it. This then is the unhappy Dilemma a *reputed Heretick* is reduced to; he will neither be suffered to *keep* the *Profession*, nor to *leave* it; he shall neither live *in it*, nor *out of it*. So that, notwithstanding his *Learning, Parts, Virtue, and Industry*; though he could make a good *Lawyer, Physician, Merchant, or Mechanick*; if he be not *Orthodox*, all Possibilities of living comfortably, at least, and reputably, are taken from him. Go now, and think, if you can, that the Advice I give you is not the Advice of a Friend. It is the Advice of one who loves *Virtue and Learning*, who is a Friend to all good Men, and is in particular greatly concerned for *your Success and Advancement* in the *World*: It is Advice seconded by the Examples of the greatest Men: For name me any one of the Men most famed for *Learning* in this or the last Age, who have seriously turned themselves

selves to the *Study of the Scriptures*. I might name to you the most eminent Men down from *Staliger* and *Casaubon* to the present Time. *Capellus* indeed, and the excellent *Grotius*, are Exceptions; but they met with such *Usage*, that one has little Encouragement from their Examples. But not to go beyond our own Country: Who are the Men that have excelled most (excepting always *Sir Isaac Newton*) in Philosophy, Astronomy, and Mathematicks? Have they not been *Clergymen*? And was not their Skill, in these Sciences, the Effect of their great and constant Application to them? Was not that Time spent in *these Studies*, that you think should have been applied to the *Study of the Scriptures*? On the other hand, take out two or three from so great a Body; and where is there a Clergyman of a great Genius, and that has made a chief Figure in the learned World, that has writ upon the *Scriptures*, at least with any masterly Skill in Critick?

And what is it that all this can be imputed to? Did these learned Men decline this Study, because they wanted the *Abilities* proper for it? Surely that will not be said of Men of their confessed Learning: Or was there Want of *Inclination* and *Good-will* to it? No, they were Men of *Virtue*, and good *Protestants*, as well as Scholars and Men of Letters. What then? Did they, who have taken so much Pains upon *other Books*, and with so much Success, think *the Scriptures* the only ones that *needed not* their Help? Neither can that be pretended. They saw the sacred Books, through the *Injury of Time* and the *Ignorance of Scribes*, had

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suffered as well as others; and much more by *false and absurd Interpretations*. To be plain: The one Thing, that turned them from so noble and necessary a Study, was the *Want of Liberty*, which, in *this Study only*, is denied Men. They found it was *dangerous* to examine *impartially*, and speak *freely*; that they must write *without Liberty*, or with *no Safety*; that it would be expected of them, to strain all their Wit and Learning, to *patronize* and *palliate* gross Errors, instead of *exposing* or *mending* of them; and to support the *received Interpretations*, however absurd, instead of such as *Reason* and *Learning* convinced them were the *only true ones*. But this was a Task, which Men of *ingenuous Minds*, whose *Integrity and Love of Truth* was equal to their Penetration and great Abilities, could not submit to. For Men to have Eyes and Understandings of their own, and yet not see or understand, but as they were bid, and that by Men who could not see or understand themselves; *ὡς ἀρραλέον πρᾶγμα!* To make such a blind Use of their Learning and Abilities was, they thought, to pervert the very End of them, and really to dishonour God, whose Service they were given for. Since therefore they could not bear the Thoughts of studying the Scriptures *on these Terms*, no Part was left Men who could not be idle, but to *turn to some other Study*, in which, without Fear of Danger or Offence, they might freely go whither *Truth* and *Reason* led. The Consequence of which, besides the Improvements made in Arts and Sciences, has been, that many of them have separately made more good Emendations, and happily explained more Difficulties in the *smallest Pagan*

Pagan Writer, than they have done, take them all together, in two hundred Years, upon the *whole Body of the Scriptures.*

What then I would advise you is, to follow such Examples. Turn yourself to the Study of the *Heathen Historians, Poets, Orators, and Philosophers.* Spend *ten or twelve Years* upon *Horace* or *Terence.* To illustrate a *Billet-doux*, or a *Drunken Catch*; to explain an *obscene Jest*; to make a *happy Emendation* on a Passage, that a modest Man would blush at, will do you more Credit, and be of greater Service to you, than the most useful Employment of your Time upon the *Scriptures*, unless you can resolve to conceal your Sentiments, and speak always with the Vulgar. You see a present Example in the great *Bentley*: What a Reputation has he acquired by the noble Edition he has given us of *Horace*? How are his Abilities confessed and admired by all? But had the same Genius, the same Sagacity and Labour, been applied to the Study of the *Scriptures*, to settle the Texts in doubtful Places, to mend corrupted ones, explain hard ones, fix the Meaning of obscure ones, and to trace out the literal Sense where it can be done; should he, I say, have attempted a Work of this Kind; instead of Thanks and Applause, it is more than probable he would have been treated as a rash Man, of no Judgment, of little Learning, and less Religion; and, if his Works had been sentenced to the Flames, a Majority would have been for throwing him in after them.

Consider well therefore, how you engage where there is no Retreat, no Repentance, no Room for



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Pardon, if you once offend. You have *two Ways* before you : *One* will enable you to be useful in the World, without great Trouble to yourself ; it will crown your Labours with Success ; it will bring you to Reputation and Esteem ; it will put you into a Way of making a decent Provision for your Family, and giving a good Education to those two fine Children God has blessed you with, and you may have many more. The *other* will itself fatigue you with many Difficulties, and expose you to the most fatal Consequences : It will draw on you an insupportable Load of Infamy, as a Disturber of the *Church*, and an Enemy to the *Orthodox Faith*, and, in all Probability, end in the extreme Poverty and Ruin of yourself and Family. Which God forbid should ever be the Case of one who has no other Views but to dedicate his Life to God's Service. I am,

S I R,

*Your faithful humble Servant.*

### *The* CONCLUSION.

**A**FTER all that has been said in this long Letter, I am persuaded that many Readers will still think what is here advanced, a strange Paradox ; or perhaps be scandalized at it as a very wicked one ; and will on no Terms allow, that Clergymen

Clergymen should lay aside what *ought* to be their *chief Study*. And, to be ingenuous, I will confess I am *intirely of the same Mind*. I am as unwilling as *they* can be, to admit the Conclusion, that the *Study of the Scriptures* should be *deserted*; and yet cannot deny, but, humanly speaking, this must be the Consequence from these Premisses. If therefore we will not allow the *Conclusion*, we must shew the *Premisses* to be untrue, and that this Study will *not* be attended with *so much Danger*. But this we in vain attempt, if we do not *our* Parts at least, that these may *not* be the *Consequences*. For, as long as they are, the *Study of the Scriptures* will *certainly* continue to be *neglected*, as it now is; and all Men who *contribute* to these *Consequences*, in any Degree, do so far *discourage* the *Study of the Scriptures*, whatever they pretend.

In Truth, there is nothing more absurd, than to say the glorious Things we do daily of the Scriptures; and, at the same Time, make the Study of them, to Men of sincere and honest Minds, so extremely *bazardous* and *inconvenient*. If then we would not be guilty of *discouraging* a Study, which we acknowledge to be the great *Duty* of the Clergy, as we are *Christians*; if we would be true to the *fundamental Principles* of the Reformation, as *Protestants*, that the *Scriptures are the only Rule of Faith*; let us use our best Endeavours to *remove* the *great Obstacles* that lie against the Study of them; let us do what we can, that learned Men may have *full Liberty* to study the Scriptures *freely and impartially*; good *Encouragement* given them

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to go through the *Labour and Difficulties* of such a Study, not slightly and superficially, but with such Application and Diligence as the Nature of the Thing requires; and have *Leave* to speak their Sense with all Manner of *Safety*: That their *Opinions* may be *examined fairly*, and with *Temper*: That their *Names* be not unjustly loaded with *Calumny and Slander*; that their Words and Actions may be interpreted with the same *Candour*, as is shewn to those that differ from them: That, if what they advance be *right*, it may be *received*; if *wrong*, their Errors may be *refuted*, as the *Mistakes of learned Men* on other Subjects: If *doubtful*, and the Scriptures say so little, or speak so obscurely, that nothing can certainly be decided either Way; that then nobody may be *obliged* to take *either Side as necessary*: That, whether their *Notions* be right or wrong, their *Persons* may, in all Events, be safe, and their Maintenance not affected by it: That, as long as they *live virtuously*, and *write* with all due *Modesty* and *good Manners*, and advance nothing that breaks in upon *Morality and Government*, they may be treated in all Respects as those are or ought to be, who employ themselves in any other Part of useful Learning.

I must add, let them be never so much in the *wrong*, I can apprehend no *Danger* from it to the *Church*; or that the Errors of a few Men can have any considerable Influence in Opposition to a great Body of a vigilant and learned Clergy, who will be always able and ready to *defend* the *received* Notions, if they *can be defended*; and, if they

*in the Study of the Scriptures.* 41

they *cannot*, it must be allowed they *ought not*. But, if *some Inconveniences* would arise from the Liberty I contend for, they are *nothing in Comparison* of those that must follow from the Want it.

Till there is such a Liberty allowed to Clergymen ; till there is such a Security for their Reputations, Fortunes, and Persons ; I fear I must add, till so difficult a Study meets with proportionable *Encouragement* ; it is impossible a *sincere, impartial, and laborious Application* to it should generally prevail : And, till it does, it is as impossible the *Scriptures* should be *well understood* : And, till they are, they are a Rule of Faith *in Name* only. For it is not the *Words* of Scripture, but the *Sense*, which is the *Rule* ; and, so far as *that* is not *understood*, so far the *Scriptures* are *not our Rule*, whatever we pretend ; but the *Sense that Men have put on them* ; Men *fallible* as ourselves, and who were by no Means so well *furnished*, as the Learned at present are, with the proper Helps to find out the true Meaning of *Scripture*. And while we take the *Sense* of the *Scriptures* in this Manner *upon Content*, and see not with our own Eyes, we insensibly relapse into the *Principles of Popery*, and give up the *only Ground* on which we can justify our Separation from the Church of Rome. It was a *Right to study and judge of the Scriptures for themselves*, that our *first Reformers* asserted with so good Effect ; and their *Successors* can defend their Adherence to them, on *no other Principle*.

If then we are *concerned* for the Study of the  
Scriptures,



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Scriptures, farther than in *Words*; if we in earnest *think* them the only *Rule of Faith*; let us *act* as if we thought so: Let us heartily encourage a *free and impartial Study* of them; let us lay aside that *malignant, arbitrary, persecuting, Popish Spirit*; let us put no Fetters on Men's Understandings, nor any other Bounds to their Enquiries, but what *God and Truth* have set. Let us, if we would not give up the *Protestant Principle*, that *the Scriptures are plain and clear in the necessary Articles*, declare *nothing to be necessary*, but what is *clearly revealed* in them.

Then may we hope to see the Study of these Divine Books so happily cultivated by the united Labours of the Learned, when under no Discouragements; that all may, in the main, agree in the true Meaning of them. Places, that *can be understood*, they will agree in understanding alike; such at least as are of *Consequence* to the Faith. And, for such as are *too obscure to be cleared up with any Certainty*, those likewise they will agree about, and unanimously confess they are such as *no Article of Faith can be grounded upon, or proved from*. Next to the understanding a Text of Scripture, is to know it cannot be certainly understood. When the clear and dark Parts of Scripture are thus distinguished, an *Unity* may then reasonably be hoped for among Protestants in *necessary Points*; and a *Difference of Opinion*, in such as are *not necessary*, can have no *Manner of ill Consequence*, nor any Way disturb the Peace of the Church; since there will then be nothing left in its Doctrines, to *inflame Men's Passions*, or *feed their corrupt Interests*,  
when

when we are all agreed about what is *essential* to Religion; and what is *not essential* is looked on as *indifferent*, so that a Man may take *one Side*, or the *other*, or *neither*, or may *change*, as he sees Reason, without Offence.

Upon the Whole, a *free and impartial Study of the Scriptures* either *ought* to be encouraged, or it *ought not*. There is *no Medium*; and therefore those who are *against one Side*, which ever it be, are necessarily *Espousers* of the other. Those, who think it *ought not* to be encouraged, will, I hope, think it no Injury to be thought to defend their Opinion upon *such Reasons* as have been here brought for it, till they give *better*. On the other hand, those who think these Reasons inconclusive, and cannot find better, will find themselves obliged to confess, that such a Study *ought* to be encouraged; and consequently must take Care how they are accessory to such Practices, as in their natural Consequence cannot but tend to its Discouragement; lest they come into the Condemnation of those *who love Darkness rather than Light*, and, for their Punishment, be finally adjudged to it: There is, in this Case, no other Medium between *Encouraging* and *Discouraging*, but what there is between *Light* and *Darkness*. Every Degree of Darkness is a Want of so much Light; and all Want of Light is a certain Degree of Darkness. To refuse then a greater Degree of Light, where it can be had, is, in Truth, to prefer Darkness: Which, in my humble Opinion, can never be reasonable or excusable. Those, who are of another

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ther Mind, plainly *distrust themselves*, or *their Cause*. Which if it can *bear the Light*, Why should it not be shown in it? But, if it cannot, it is not the Cause of God, or of the Son of God: For God is Light, and in him is no Darknes; and the Son of God is the true Light, which lighteth every Man that cometh into the World.



SCRIPTURE

# SCRIPTURE Vindicated

FROM THE

MISINTERPRETATIONS of the Lord  
Bishop of Bangor: In his Answer to the Dean  
of Worcester's Visitation-Sermon concerning  
CHURCH-AUTHORITY.

## The PREFACE.

 **S**OOON after the Bishop of Bangor's Answer came out, the Attention of the Town was so wholly turned from Books to Matters of another Nature, and still is so; that the Reader, I believe, will be more apt to ask, why I *reply* at all, than, why I have not done it sooner. Instead, therefore, of troubling him with the Reasons of my not doing it before, I will only say, that I write now, because I promised, in the Postscript to my *Sermon*, I would, more than for any other Reason; otherwise I should have chosen to be still silent, rather than help to the Revival of a Controversy, that seemed



seemed to be dead, and buried in the vast Abyss, that has swallowed up almost every Thing else.

~~To the Business, therefore, without more Apology.~~ And here I might, after the Example of the Bishop, but with much greater Reason, endeavour to excite the Compassion of the tender-hearted Reader, with long and loud Complaints of his unkind Usage of me, who, besides all the other Arts of an unfair Adversary, has many peculiar to himself, which the World are now so well acquainted with, that no Reader can be a Stranger to them; but I have so little Occasion for such Artifices, that I shall begin with returning his Lordship my most hearty Thanks, for those very Things which are the justest Matter of Complaint.

And, first, I thank his Lordship for setting out in the very *Preface* of his *Answer*, with one of the most palpable Instances of *Insincerity* a Man can well be guilty of. I had said, "I could not think it equitable in the Governors of the Church, to call in the secular Arm, to oppress and crush under its Weight *virtuous* and *learned* Men, for the Mistakes their disinterested Puruits of Truth and Knowledge may happen to lead them in- to." The Sense of this Passage is so plain, that nobody can mistake it, who does not do so wilfully. The Opposites to *Virtuous* and *Learned* are the *Vicious* and *Ignorant*. I ask no Favour for the Writings of the *Learned*, if they are not *virtuous*; nor for those of others, who are not *learned*; for what Business have the *Ignorant* and *Unlearned* to write in Controversies of Religion? And if *learned* Men write

write in Opposition to the Established Religion, who are not confessedly Persons of *Integrity* and *Virtue*, there may be just Reason to suspect, that, under the Colour of Conscience, and a pretended Love of Truth, they serve some Party-Views, and design either to promote Impiety and Irreligion, or to disturb the Peace and Welfare of the State. The Advancing novel, or the Opposing the received Doctrines in Religion, have generally that malignant Influence on the Civil Government, that the Magistrate cannot have too watchful an Eye upon them, though his Care were confined to the Affairs of Civil Life, and he had as little Zeal for the Honour of God, or as little Obligation to such a Zeal, as has been, of late, so publicly contended for. Indulgence, therefore, in my humble Opinion, is then only due in these Matters, not when Men write with great Confidence and little Reason on their Side, but when their Modesty and Diffidence of themselves, and Deference to Authority, are great and visible; and the Reasons they give for their Opinions are solid and strong, and such as shew they have well considered their Argument; that is, they must be *virtuous* and *learned* Men, otherwise they will want either the good Qualities, or the Abilities they ought to have. And this, one would think, is so very reasonable, that, if it could not procure his Lordship's Concurrence, it might, at least, have escaped his Censure. But his Lordship is so much out of Humour, that *Virtuous* and *Vicious* are Terms that pass for nothing with him; and I am represented as claiming Favour only for the *Learn-*  
ed;

ed; but, for the *Ignorant* and *Unlearned*, persecute them who will, I have nothing to say against it. So gross a Misrepresentation, at the very Entrance, is a Warning to every impartial Reader, to let him see, that nothing fair or candid is to be expected from such an Adversary; and that the Struggle is not for Truth, but Victory.

Another Thing, for which his Lordship has my Thanks, is, that he has, in several Places of his *Answer*, declared himself a professed Enemy to *Learning*; and makes it a Crime in the Dean, "That he has been pleased to give a Privilege to the *Errors* of the *Learned*, though in Truth more inexcusable than the *Errors* of the *Unlearned*;" and thinks himself, "That St. Paul would not have had the least Regard to such a *Qualification*, unless as it might aggravate their *Crimes*, p. 157." Which reminds me of what he says, in his *Answer* to the *Committee*, p. 98. That "what is called *Learning*, is so far from being the most necessary, or the most useful Qualification in this Case (of judging in Matters of Religion) that there is nothing which has been seen to administer so many Doubts, and so many Differences, as *that*; nor are any, in Experience, seen to be less secure from Error, than *learned* Men. For this, look out into the *Popish Countries*, and see whether one *illiterate honest Man* be not as capable of judging for himself in *Religion*, as all their *learned Men* united; even supposing them met together in a *General Council*, with all possible Marks of Solemnity and Grandeur." Had his Lordship added,

added, *and with all possible Freedom and Sincerity*, it had been a finished Sentence, and every Way worthy of its Author. But what makes his Lordship such an Enemy to *Learning*? Do the *Illiterate* owe nothing to it? Whence have they the *Scriptures* laid open to them in the vulgar Tongue? Does the *Reformation*, for which his Lordship expresses so much Zeal, owe nothing to *Learning*? What, but the Revival of *Learning*, opened the Eyes of People to see the Corruptions of the Church of *Rome*? What, but *Learning*, enabled the *Reformed* to defend the Separation they had made? What, but *Learning*, discovered the Impostures, the Forgeries, the lying Wonders, the Innovations in Doctrine, Discipline, and Worship, the Usurpations and Tyranny of the *Papacy*? What could justify a Separation, but their being able to assign these Causes for it? And what could do that, but *Learning*, great and consummate *Learning*? These Considerations, I should have hoped, would have prevailed with his Lordship to be less severe in his Censures of it. But, lastly, I may ask in Favour of *Learning*, Does his Lordship owe nothing to it? I am sure some of his Friends, at least, do; and, for their Sake, methinks, both *Learning* and *learned Men* might have met with better Quarter from him. For my own Part, I think myself extremely obliged to his Lordship for so frank a Declaration; and shall always rejoice to have such Adversaries, who, at the same Time, declare themselves Enemies to *Learning*, provided they do it with Sincerity. When that is the Case, I shall flatter myself, that



I have a good Cause, and our Readers, even the most *Unlearned*, will be apt to think so too. And it is, indeed, no small Satisfaction to think, that whoever attacks *Learning*, if he does it weakly, does it no Hurt; and, if he does it well, his own Performance is a good Argument against him; while he shews thereby its Usefulness, as well as his own Ingratitude. But I must do his Lordship the Justice to acknowledge he is fair in this, that he has not attacked *Learning* with Weapons borrowed from it.

A third Thing, for which I thank his Lordship, is, that he, who has so long affected the Guise of great Meekness, and of the most Christian Patience, has at last thrown off the Mask, and shewn he can be very *angry*. Which is the more extraordinary, because it is not only certain that I had given him as little Provocation as a Man could well do, that presumes to differ from him; but that he might, from several Circumstances, have seen Reason for a more than usual Moderation of his Resentments, on this Occasion, instead of letting them loose, in so extraordinary a Manner. For, I am persuaded, he does not think I liked the Notions of his Sermon, at the first Appearance of it, more than I do now; and, from thence, he might reasonably have imputed my Silence, for Years together, to Causes that gave me a Right to a better Treatment. But I do not complain, I am pleased; his Lordship has now quitted the only Advantage he had over his Adversaries; that Appearance of Humanity and Tenderness, of a patient and forgiving Temper, which has hitherto  
done

done him so much Service, and has so often moved the Pity of his Readers, and made those, who could not judge of the Merit of the Cause, think he had been really injured. His Lordship's Anger now is open and undisguised, and his Words will no longer have more Weight with his Readers than they have Reason in them, which his Anger may take something from, but can add nothing to. This, therefore, is another Thing, for which his Lordship has my hearty Thanks. I do not love to engage with one who kills with good Words, and gives a mortal Wound, in the Shape of a charitable Prayer. I am glad, when an Adversary shews his Resentment. When a Man's Anger is his Interpreter, we fear no latent Reserves; and his Words, how pointed soever, will do but little Hurt; and others will think it no small Sign of an ill Cause, whatever he may think himself; especially when it is so unprovoked, that nobody, who is not in the Secret, is able to assign a Reason for it. For my own Part, I am sure no good one can be given, none that is adequate, or, in any Measure, proportioned to it. These several Marks and Effects of his Lordship's Displeasure, being really all of them so many Prejudices in my Favour, I accept them as such, and, instead of Expostulations and Complaints, make him this humble Tender of my Thanks for them.

As to the Charge of my favouring the *Persecution* of *innocent* but *ignorant* People, I have already expressed my Sense of that Matter, in the Postscript beforementioned; and have there said, that *Negative Discouragements* are not included in

my Notion of *Persecution* ; in which, that I am not singular, I might shew from many modern Authorities, and such as were Friends to *Toleration* ; not only from single Writers of great Note, but from the Concessions in the famous Conference between the two Houses of Parliament upon the *Occasional Bill* in the last Reign. I might defend the Lawfulness of them, even from his Lordship himself, who has made it the great Foundation of his *Preservative*, that the *State* has a Right to all Means for its own Defence ; that is, for the Defence of its Constitution, of which the *Established Church* is, as yet, a Part, and I trust in God, so long as we can preserve the *Protestant Succession*, always will be. But, if the *State* has a Right to all Means of Self-defence, then to *Negative Discouragements* among others. But I will content myself with telling his Lordship what was thought *Persecution*, in the Fourth Century, not by *Ecclesiasticks*, whom his Lordship may think incompetent Judges in this Case, nor by such *Emperors* as he may, perhaps, suspect were under the Influence of *Churchmen* : I will give him the Opinion of no less a Person than the Emperor *Julian*, who, had he not been seduced by vain Philosophy from the *Christian Faith*, was, in other Respects, a most accomplished Prince, for Learning, Virtue, and Humanity ; and who thought *Persecution*, meerly for Religion, so unreasonable, that, immediately upon his Accession to the Empire, he recalled from Banishment all that had been exiled by the Influence of the *Arian Faction* under *Constantius*, and caused Restitution to be made

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made to such whose Goods had been confiscated, on that Account. Of this we have a very full Declaration in his fifty-second Epistle, where he shews how much more the *Christians* were obliged to him than to his Predecessor : Συνέβη γὰρ ἐπὶ μὲν ἐκείνῳ τὸν πολλὰς αὐτῶν φυγαδευθῆναι, καὶ διωχθῆναι, καὶ δεσμευθῆναι· πολλὰ δὲ ἥδη καὶ σφαγῆναι πλήθη τῶν λεγομένων αἰρετικῶν.— ἐπὶ ἐμῷ δὲ τὸνναντίον· οἷτε γὰρ ἔξοριζόντες ἀφίδυσαν· καὶ οἱ δημωδόντες ἀπολαμβάνειν τὰ σφέτερά· ἅπαντα νόμῳ παρ' ἡμῶν ἔλαβον. And, in the same Epistle, he declares it is his Opinion, that those, who are in Error through Ignorance, rather than Design, should be wrought on by Persuasion and Instruction, not by Force ; and, therefore, most earnestly recommends it to those of his own Religion, not to injure, or assault, or offer any Violence to the *Christians*, either to their Persons or Houses : Λόγῳ πείθειν καὶ διδάσκειν τὸν ἀνθρώπου, ἐκ πηγαῖς, ἐν δὲ ὕβρεσιν, ἐν δὲ αἰκιμῇ τὸ πώμα[ι]Θ'. αὐτοῖς τε καὶ πολλὰς παρεμῶν τοῖς ὅπ[η] δὲ ἀληθῆ διουσίαν ἐρμηνεύουσιν μηδὲν ἀδικεῖν τῶν Γαλιλαίων τὰ πλήθη, μηδὲ ἐπιτίθειν, μηδὲ ὑβρίζειν εἰς αὐτοὺς· ἐλεεῖν δὲ καὶ μάλλον ἢ μισεῖν τὸν ὅπ[η] τοῖς μεγίστοις περιήγοντας κακῶς. To the same Purpose he expresses himself very fully in other Places, particularly in his forty-third Epistle, which begins thus : Ἐγὼ μὲν κέκρικα τοῖς Γαλιλαίοις ἅπαν ἐπὶ πρῶτος καὶ φιλανθρώπως [καὶ κατὰ] ὥστε μηδένα μηδαμῶς βίαν ὑπομῆναι, μηδὲ εἰς ἱερὸν ἔλκειν, μηδὲ εἰς ἄλλο π τοῦτον ἐπηρεάζειν ὅτι δὲ οἰκίαν περιήγουσιν. And the last Words of the preceding Epistle, are, speaking of the *Christians*, καὶ γὰρ, οἶμαι, διδάσκειν, ἀλλ' ἐχὲν κολάζειν καὶ τὸν ἀνοήτους.



Thus averſe was *Julian* to all Force, in Matters of Religion, and to every Thing that is, in common Language, underſtood by *Perſecution*. But did he think it was inconfiſtent with Juſtice, or his Humanity, not to employ them in his Government, and beſtow Favours on them? By no Means. He thought there was a great deal of Difference between not Perſecuting, and not Favouring. Hear him, in his ſeventh Epiſtle: Ἐγὼ γὰρ τὰς θείας ἔτε κλείνειν τὰς Γαλιλαίους, ἔτε τὴν πῆλιν παρὰ τὸ δίκαιον, ἔτ' ἀλλὰ πὺ πάντων κακὸν βύλομαι· περιτμᾶν μὲν τοὶ τὰς θεοσεβείας καὶ πάνυ φημι δεῖν. The *Chriſtians* he would not have killed, or beat, or, any Way, injured; but thoſe of his own Religion he thinks ſhould have the Preference, and the Favours of his Government. This was the Senſe of *Julian*, and I have never heard of any wiſe, or, indeed, of any weak Government, before or ſince his Time, who thought that thoſe, who diſſented from the Publick Religion, had a Right, a natural inherent Right, to Places and Favours. And I am perſuaded, all Governments will ever be of the ſame Mind, that it is within their own Breſt to determine, how far, and under what Limitations, to indulge thoſe who diſſent from the Eſtabliſhed Worſhip; and that they will not, by the novel Schemes of private Writers, ever ſuffer this invaluable Prerogative to be wreſted from them.

It has, indeed, been argued in a late Sermon, *That the Civil Magiſtrate has nothing to do, in Matters of Religion, and that Abſolute Liberty, in all ſuch, is every Man's juſt Right*; but with what Succeſs? No Law of God in the Old Teſtament,

no Precept of our Saviour or his Apostles in the New, can be produced to justify this Notion; no Precedent or Example for it can be found in Scripture, either with Respect to *Jewish*, or any other Governors; no Instance can be brought from any History to support this Conceit, either before or since our Saviour's Time, though we look as far back as the *Egyptians, Chaldeans, Persians*: Let us search to the Ends of the Earth, from Pole to Pole, from the Rising to the Setting of the Sun, through all the Revolutions and Ages of the World, we shall not find any one civilized Government weak enough to give up so valuable a Right. On the contrary, though, by some modern Schemists, Governments, as well as Worlds, can be framed without a God, all wise Governors have ever founded their Government in Religion; and, as they looked on themselves as God's Vicegerents, have thought it their Duty to take Care of his Honour, in the first Place; this, indeed, they thought not only their Duty, but their Interest; that the Stability of their Government depended on the Piety of their People, and that their Laws had their greatest Force, from whence themselves derived their Power, from God; and, therefore, Religion had always the first Place in their Laws, both on Account of its own Dignity, and for the Influence it would naturally diffuse through them. No Instance is brought on the other Side, but of one *Gallio*, an inferior Governor of a Province in the Reign of *Claudius*; though the *Sermon*, indeed, would make one think it was in the Reign of *Augustus*. For, in Explication of

his Text, the Preacher tells us, *Gallio was the Roman Prefect of Achaia, a Consular Province under Augustus*; and so says *Grotius* upon the Place. But *Grotius* does not stop there; what he says is, that, in the Division of Provinces between the Senate and the Emperor, made by *Augustus*, *Achaia* fell to the Senate's Lot, and was a *Proconsular Province*: But Provinces did not continue always according to that Division; for *Augustus* made some Changes himself; and this Province of *Achaia*, *Grotius* observes, was by the very next Emperor made an Imperial one. But what *Tiberius* did, *Claudius* undid, and restored it to the Senate. I observe this only to shew, how little this Preacher attended to what was before him, who could not have fallen into such a Mistake, but through great Carelessness and Inattention.

But let us see what this Instance of *Gallio* amounts to. The Case, as represented in the *Acts*, Chap. xviii. 12—18. is this: The *Jews* seized *St. Paul* in a tumultuous Manner, and brought him before *Gallio*, for teaching Doctrines contrary to their Law. *Gallio*, when he saw what the Matter was, would not meddle with it, but drove them all away [*ἀπέλασε*] from the Judgment-Seat, or out of Court. Upon this the *Greeks* (those of *Gallio's* Religion) took the Chief Ruler of the *Jewish Synagogue*, and beat him before *Gallio's* Face; but *Gallio*, says the Text, *cared for none of these Things*. I cannot see any Reason, why *Gallio's* Example should be of any Authority for other Governors; but, if it ought, why do we pick and choose? Let us take the Whole of it; and

and then here is an admirable Pattern for Magistrates ; they ought not only not to take upon them to judge, in *Religious* Matters, but to suffer Assaults to be made, and the Peace broken with Impunity in open Court, and before their Face. I would gladly know, why one Preacher may not recommend to Magistrates the latter Part of this Example, as well as another has done the first. But his Example, even in the first Part of it, upon Consideration, will be found to be nothing to the Purpose. The Preacher, indeed, says, that the Crime, laid against St. Paul, was *Blasphemy* against the *Religion established by Law*, which Gallio declared did not fall under his Cognizance. Upon which I cannot but observe, first, that *Blasphemy* was not laid to his Charge ; and secondly, that Gallio does not declare that the Case did not belong to his Cognizance ; but that he *would* not meddle with it : *Κεῖνός γ' ἐγὼ τούτων ἐβόλομαι ἤ*, I *will* not be judge of these Things ; not, because they were *Religious*, not *Civil* Matters, as is pretended in the next Page ; but either, because Gallio despised them, looked on them as Trifles about which he would not concern himself ; or because the *Jewish* Law was no Rule to him, he was no Way concerned to enforce the Observance of it. But thirdly, what is most extraordinary in this Sentence is, the unfair Insinuation there is in saying, that St. Paul's Crime was his Opposing the Religion *established by the Law*. Had it been said *their* Law, it would then presently have appeared, that what Gallio did, in this Case, was nothing to the Preacher's Purpose ; but as the Words are, *established*



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*tablished by the Law*, I doubt it led his Hearers, as well as his unlearned Readers, to believe, that the Case of *St. Paul*, brought before *Gallio*, is parallel to that of a Man who should now be brought before the Civil Magistrate, for opposing the Religion *established* by Law, in this, or any other Christian Country; and that, from this Instance, they are to learn their Duty, and to declare to all the World, that such Cases do not belong to their Cognizance.

But, with great Submission, I conceive nothing can be wider from the Point it is aimed at, than this Instance is from the Application it is drawn to. For, in the first Place, *Gallio* was but an inferior Magistrate, and was to govern according to Law; and, if *St. Paul* had broken none of the Laws in Force in that Province, *Gallio* could have nothing to say to him; otherwise he might have entered into the Charge against him, had he so pleased, as well as *Felix*, or *Festus*, or other *Roman* Governors did in *Judea*, where, after it was reduced into a *Roman* Province, the *Jewish* Laws, under certain Restrictions, were permitted by the Emperors to remain in Force. Nothing, therefore, from *Gallio's* Example, can be concluded to affect other Governors; much less can it be inferred, from the Instance of an inferior Magistrate, that the Emperor, or any other supreme Power, could not justly make Laws about Religious Matters, for the Direction of Judges and Magistrates, when such Cases should come before them. Nor is there any Thing in Fact more certain, than that the *Roman*, as well as other Governments, did think  
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the Affairs of Religion were within their Cognizance, and did, from Time to Time, make such Laws about them, as they judged proper. In the next Place, it is evident St. *Paul* is not accused of acting in Violation of what was the *established* Religion by the *Roman* Law; but of acting against a Religion that was not so *established*, against that of the *Jews*, about which the *Romans* troubled not themselves. Had it been otherwise, had St. *Paul* been accused of Blasphemy against the National Religion, I believe *Gallio*, as indolent as he seems to have been, would have acted another Part; and would have been obnoxious to the Laws, and false to his Trust, if he had not. In Truth, the Case is much the same, as it would be, if the *Jews* settled here, upon a *Schism* breaking out among them, should prosecute any Member of their Synagogue in *Westminster-Hall*; where the Judge might dismiss the Cause, as *Gallio* did, without any Prejudice to his Authority, or Breach of his Duty, in what regards the *Established* Religion. The Prosecutor is concerned in the Defence of the Religion *Established by the Law*; and so likewise is the Judge for the Religion *Established by the Law*. But are they the same Religions, or are the same Laws meant in both Expressions? No, they are as wide as can be; as different as *Christianity* and *Judaism*; and nobody, with any Truth or Sincerity, could call the Religion Established by the *Jewish* Law, the Religion Established by Law. But such Shifts are Men driven to, so shamefully do they pervert Scripture, when they set up for new Schemes in Religion, that have no  
Foundation

Foundation either in the Laws of Nations, or the Law of God.

I might go on, and shew the same Unfairness and weak Reasoning through almost every Paragraph of this Sermon, in which there is so much Assurance, and so little Argument, that, upon these Accounts, as well as its Insult on the Establishment, it is, I think, without a Parallel. Its grand Principle is, that the Civil Magistrate can of Right punish nothing, but as it prejudices Men's Civil Interests; and, in Virtue of this, common Swearing, Blasphemy, Incest, and other the most detestable Crimes, have a Right to Impunity; and that for this weighty Reason, among others, because *secret Intentions of Wickedness, and treasonable Thoughts, and the like, are not liable to Civil Punishments.* That is, the Magistrate cannot punish what he cannot come to the Knowledge of: But does it follow, he may not punish where he can? *Curse not the King, no not in thy Thought* (says Solomon;) *for a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter.* But, others having professedly written against the Notions advanced in this Sermon, I shall enter no farther into the Consideration of it, presuming (for I have not yet seen the Answers to it) that they have not only anticipated all I could think necessary to be observed of it, but have very probably said a great deal more. Nor should I have taken even this Notice of it, but for the Relation it has to the Dispute between the Bishop of B. and me; for the Sermon owns in plain Terms, and at large, what the Bishop was by every

every body supposed to mean, but what he himself would not acknowledge he had said. This made it proper for me just to take Notice of a Discourse that has made so much Noise, and given so just Offence. But I say no more, having no Desire to expose the Author, but the Argument; nor would I have said thus much, in this Place, but that the following Papers were drawn up, while I was at *Worcester*, long before I had seen this Sermon; and I was not willing to be at the Trouble of making an Alteration in them, having so little Inclination to this barren Controversy, that they have lain by me four Months untouched.

I shall, therefore, take Leave of this Sermon, with observing, that, were the Example of *Gallio* ever so pertinent to what it is alledged for, yet it would not prove that the Magistrate has not a Right to favour one Religion above another, though he will not be a Judge in Religious Controversies; or that the Legislature may not establish, as the Publick Religion, what they think the best, and confine to the Profession of it all Places of Power and Trust for its greater Defence and Security against the restless Spirit of Enthusiasm, and the Cunning of those who know how to make the Madness of a deluded People subservient to their own Ends. *Gallio* might prefer, and, indeed, could not but prefer those of the Established Religion to all Places in his Government, exclusive either of *Jews* or *Christians*, as their Constitution then stood. But if even this could be concluded from *Gallio's* Example, that *Negative Discouragements*



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ments might not be used in Preference of one Religion before another, purely as such, yet *Religious* and *Civil* Affairs are so inseparably interwoven and blended together, and Religion is so often made a Pretence to disturb the State, that the Care of it necessarily comes within the Sphere of the Civil Power, purely as such; since it is impossible to preserve the Peace and Quiet of the State, if the Magistrate renounces all Right to meddle in Matters of Religion. But, if the Magistrate has such a Right, it is of little Importance to enquire, on what Foot he has it; whether *directly*, as it is a Matter of Religion; or *indirectly*, as it affects the Welfare of the State *Civil*. Which ever Way it be, if he has such a Right, he has it; and whoever takes it from him, is injurious both to God and his Vicegerent: He prostitutes the Honour of God, and weakens the Hands of the Government. It is pretended, indeed, *That God has infinite Ways of maintaining and taking Care of his own Honour, without being beholden to the Secular Arm.* And has he not as many Ways of maintaining the Peace of Society? But sure it would be a strange Inference, to conclude from thence, that there is no Occasion for any Civil Government. And it is just as strange, to infer from the same Premises, that there is no Occasion for the Magistrate's doing any Thing to maintain the Honour of God, and the Obedience due to him. Government is the great Instrument of Providence in all the Affairs of this World; and it will be always true, that God ordinarily works by the stated Means of second Causes, though he has infinite Ways of acting

ing without them, if he please ; for who can set Bounds to a Power we acknowledge to be infinite ? Such a Way of arguing appears to me so trifling and ludicrous, or rather so profane, that I should think it so intended, did I not know the Author, who, I verily believe, was far from any such Design. As to the Government, that the Denying it this Right is Weakening the Hands of it, is so manifest, that no Principle in Mathematicks is more certain, or more evident. I wish we had not so sure a Proof of it, as we have from the Effect the barely Advancing this novel Notion, in so publick a Manner, has already had, by the inflaming Men's Minds, and increasing that Disaffection, in which the Enemies of the Government place their chief Hopes.

But to return to *Julian* ; it will be asked, Was not he a Persecutor of the Christians ? I answer, No otherwise than by pursuing such Methods as the Bishop thinks most for the Good of their Religion ; which were chiefly these three. First, he withdrew from them the Revenues and Favours, Immunities, Privileges, and Rights, which his Predecessors had granted to them ; by which they were reduced to their primitive State, that happy and perfect State which the Bishop seems to be so extremely fond of ; and that for the same Reason that *Julian* gave, that they might be less incumbered in their Journey to the Kingdom of Heaven, ἵνα πυνόμωμοι, σωφρονῶσι καὶ μὴ σεσηδῶσιν, ἧς ἐπ' ἐλπίζουσιν, ὑεανίε βασιλείας. A second Way he took to weaken them was to keep them ignorant, by help of a pretty Dilemma, that all Teachers should act conscientiously

conscientiously and sincerely, and should not teach what they did not think right, and true, and good. Those, therefore, that did not like the Religion and Gods of *Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isocrates, &c.* should not teach such Books; or, if they will teach their Books, they should profess their Religion. And, by this Argument, the Children of *Christians* were ordered to be sent where they should be taught nothing, but *Matthew and Luke*, and what others of the same Religion had writ. And this, I conceive, does not differ much from his Lordship's Notions, who seems to think it an Advantage to be *illiterate*; at least so far as the Belief and Practice of Religion, as taught in the Scriptures, are concerned. A third Way *Julian* took, to weaken the *Christian* Cause, was not only not to persecute, but to indulge an *absolute and universal Liberty* to all Sects of them: What his Lordship thinks the most proper Course to preserve Religion, *Julian* thought the most effectual Way to ruin it. The Remark of *Ammianus Marcellinus*, on this Occasion, a very judicious Writer, and a great Admirer of *Julian*, is so very remarkable, that I cannot forbear transcribing it: *Ut dispositorum roboraret effectum, dissidentes Christianorum antistites cum plebe discissa in palatium intromissos movebat, ut civilibus discordiis consopitis quisque nullo vetante religioni suæ serviret intrepidus. Quod agebat ideo obstinate, ut dissensiones augente licentia non timeret unanimantem postea plebem: nullas infestas hominibus bestias, ut sunt sibi ferales plerique Christianorum, expertus.* Lib. 22. c. 5. The best Christian Writers have expressed their Sense of his Indulgence

gence to the same Effect, *Eo modo putans* (to use the Words of St. *Augustin*, cited by *Valesius* on the Place) *Christianum nomen posse perire de terris, si unitati Ecclesiae de qua lapsus fuerat, invideret, & sacrilegas diffensiones liberas esse permetteret.* In these Ways was *Julian* a Persecutor of the Church, little differing from those the Bishop thinks most proper for its Defence.

But to proceed ; in the next Place, his Lordship takes Notice of what I had said relating to *Establishments* ; and the Sum of his Remarks is, 1. That he does not know certainly what I mean by an *Establishment*. 2. That if I mean, by *Establishments*, any Thing consistent with the common Right of Mankind to judge for themselves, as well as to enjoy the Privileges of human Society, and with the Liberty with which Christ himself has made us free, he has said nothing that can be construed against them : But, 3. That he cannot join with me, in supporting Establishments by such Arguments as I have used. Now to put his Lordship out of his Doubts, as to the first, I mean, by *Establishments*, such as the World has always meant by them, such as that is we enjoy in this Nation, as to its Nature and Kind, though not as to every particular Circumstance and Part of it. As to the second, I cannot but be very much surpris'd, to find his Lordship saying, that he has said nothing against *Establishments* under certain Restrictions ; for I think I have read large Books of his, that are, from Beginning to End, against all Establishments, if by *Establishment* be meant the Encouraging and Giving by Laws a Preference to one



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Religion above another. For the Encouraging of one is necessarily the Discouragement of another, and consequently is Applying human and worldly Engines to Matters not of this World, and tends to promote Hypocrisy, and to destroy Sincerity, which his Lordship has made to be all in all. Which Principles tend to destroy all the Establishments I have ever heard of, except that may deserve the Name of one, that I have lately met with in the *Fundamental Constitutions of Carolina*, said to be writ by Mr. *Lock*, and published in a Collection of *Pieces* under his Name; but which, I suppose, he only drew up into Form as the Sense of the Lord *Shaftsbury*, rather than his own; the Care of that Affair having, by the Duke of *Albemarle*, and the other Proprietors, been recommended to that Lord, to whom Mr. *Lock* was Secretary. But, however that be, Mr. *Lock* was then but young, about thirty, and had not that Knowledge of human Nature, he acquired in his riper Years, nor had turned his Thoughts to so serious and thorough a Consideration of the *Christian* Institution, as his Writings shew he did, for many Years before his Death. In these *Constitutions*, to gain the Affections of the Natives, and encourage others to come and settle in this Country, it is ordained, *That any seven Persons, agreeing in any Religion, shall constitute a Church.* And to such a Church no Profession of any Part of the *Christian* Faith is made necessary; only to acknowledge the Being of a God, and that he is publickly to be worshiped. So that any Man, who could seduce six more (and he has ill Luck  
who

who in a populous Country cannot) might set up a Church, in which may be professed any, or all the *Heresses* and Superstitions that ever were, or can be invented : None are excluded from this Privilege, but downright *Atheists*, such as the impious Author of the *Panttheisticon* \*, and a few such *Infidels*, who are either too stupid to understand an Argument, or too thoughtless to attend to one, or too vicious to give a practical Assent.

There is, indeed, Provision made by one of these *Constitutions*, as the Country comes to be sufficiently planted, for the *Building of Churches*, and the *publick Maintenance of Divines, to be employed in the Exercise of Religion, according to the Church of England*. But this Article, the *Editor* observes, was inserted afterwards, by some of the chief of the Proprietors, against Mr. *Lock's* Judgment ; and, indeed, the Series of the Constitution's shews as much, that this was not originally a Part of them. Till I saw these Constitutions, I could not imagine what Sort of Establishments it was his Lordship could, upon his Principles, allow ; but this has cleared up my Doubts, and I shall suppose this is, in the Main, what he would have,

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\* This Atheistick Writer, not content with what he has dared to print in this profane Piece, has inserted a Prayer, the following Copy of which, I can assure the Reader, is from an Original :

*Omnipotens & sempiternæ BACCHE, qui humanam societatem maxime in bibendo constituisti ; concede propitius, ut istorum capita, qui hesternâ computatione gravantur, hodiernâ leventur : idque fiat per pocula poculorum. Amen.*

Thus prays this *Panttheist*, whose impudent Blasphemies loudly call for the Animadversions of the Civil Power.

till I am better informed. As for his Lordship's Limitations, if he does not include, in the Establishments he allows, that of our *own Church*, he does then, in Effect, declare, that it is inconsistent with the *common Rights* of Mankind, and the *Privileges of human Society*, and with *Christian Liberty*: A heavy Charge! but which has been so often and so fully answered, that I think it needless to say more here. I will only add, I know no common Rights of Men in Society, but legal Rights, and the Laws are the Rule and Measure of them, and all Nations have thought *Religious* Establishments consistent with them. And as to *Christian Liberty*, I desire his Lordship would define it first, and settle the true Gospel Notion of it, and then I dare say that he will never more object that to us.

But in the last Place, if his Lordship and I were agreed upon an Establishment, he could not do it upon my Reasons; *first, Because they turn the Eyes of Christians from the Conduct of Almighty God in the Christian Religion, which was, I suppose his Lordship means, is) not of this World, to what it pleased him to ordain in the Jewish, which was of this World.* What a pretty *Antithesis* is here? Who can stand out against the convincing Force of it? *was of this World — was not of this World! Thus Sounds persuade as well as Sense.* But, strip the Argument of this Jingle, and it is this: The *Jews* being *one People*, God did not only give them a System of Religion, but likewise a Form of Government; which Government had the Cognizance of all Matters, whether *Civil* or *Religious*,

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*Religious*, under the Direction of such Laws as he thought fit to give to them; so that they were a Sort of *Theocracy*. But, with respect to the *Christian* Religion, that being not to be confined to one People, but to be propagated to all Nations in which Governments were already settled, he sent his Son, not to make any Alterations in them, much less to pull down one and set up another, but to promote only the Religious Interests of Mankind, to call them to Repentance by preaching the Doctrines of the Gospel, and to do what was necessary, on God's Part, for their Redemption. And, in Virtue of this Mission, *Christ*, by his Apostles, gathered to himself, out of all Nations, *a People zealous of good Works*: But, with respect to the Governments in the several Nations, his Gospel left all Things in the State it found them. So that they, who embraced the Faith of *Christ*, neither were by any Appointment from him, nor for a While, in the Nature of Things, could be under any other Direction, as *Christians*, but that of his Apostles, and those who laboured with them in the Ministry, or were appointed to succeed them in it, acting in his Name, and under such Rules as the Gospel has prescribed to them. This now being the Case, does it from thence follow, by any good Consequence, that when whole Nations shall be converted to the Faith, when Kings and Emperors are become *Christian*, that they may not, for the Establishing of this Religion, look to the Conduct of God in his Government of the *Jews*? Or that they may not imitate the Examples of those good and religious Princes,



who, in Virtue of God's Laws, used all their Power and Authority to procure Obedience to that Worship and Religion he had instituted? Is the Conduct of God contrary to and inconsistent with itself? Can he do what is unrighteous or unreasonable; what is *malum in se*? Was his Conduct nowhere fit to be imitated out of one little Corner of the World? Is an Establishment more inconsistent with Sincerity and true Religion now, than it was then? Or, Was there no Sincerity and true Religion among the *Jews*? Is it not as reasonable that a *Christian* Prince should study the Law of Christ, as it was for a *Jewish* one to study that of *Moses*? Or, Does his Lordship think, that the Prince was commanded to study it, as a private Man only, and not in his princely Capacity, as he was to make it the Measure of his Government? Was it commendable, and for the eternal Honour of *David*, *Hezekiah*, and *Josiah*, to be zealous for the Honour of God, and in Defence of his Religion; and shall it be absurd, and criminal, and impious, for *Christian* Princes to shew the like Zeal, and take the same Care? Whatever his Lordship may think, the *Christian* World has always been of another Mind. The Conduct of God, in his Institution of the *Jewish* Government, cannot but be a proper Subject for all Governments to consider well, and, in many Cases, to form themselves upon; and to say otherwise is to have less Regard to God than is usually paid to any wise Law-maker among mere Men. But farther, Was the Conduct of God, in instituting the Religion he ordained by *Moses*, any other than the

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the Conduct of the same God, in the Covenant he made with *Abraham* ? Did he not appoint *Circumcision* under the like Sanctions ? Did he not expect the Covenant, he had made with him, should be punctually observed, both by himself, and by his Children and Servants, by all either *born in his House*, or *bought with his Money*, all Persons without Exception, under his Authority and Government ? *I know him*, says God, *Gen. xviii. 19. that he will command his Children, and his Household after him, and they shall keep the Way of the Lord to do Justice and Judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.* Did God require this of *Abraham*, the *Father of the Faithful*, as Father of his Family, and did he not expect the same of all Fathers of Families among *Christians* ? Or, Is it possible he should expect less of Princes, than of them ? Shall Parents and Masters be obliged to use their Authority to promote the Belief and Practice of true Religion in their Families ? And shall Princes be so far from being under any Obligation to use the Authority with which God has invested them, in the same Manner and to the same good Ends, that to attempt it shall be a Crime in them ? Shall it be interpreted to be an Abuse of their Authority ? Shall they be told, it is *Turning their Eyes from God ——— to God* ; from God, now well informed in the Nature of Religion ; to God, while as yet he was not ? For the Objection, in Effect, comes to this, or there is no Sense in it. As to the *Antithesis, was of this World, and was not of this World* ; it is of the *Jewish*

and *Christian* Religion equally true, that neither of them were of *this World*; they were both of them from above, and came down from Heaven. Nor was the *Jewish* to be propagated by Rebellion and the Force of Arms, any more than the *Christian*. For, as to the Extirpation of the Seven Nations, that was in Virtue of a particular Command, and grounded upon particular Reasons. But as this Expression, *not of this World*, is applied by his Lordship to the *Christian* Religion, and vast Consequences are made to hang upon it; I have, in the following Papers, fully shewn, what is meant by the *Kingdom*, that is *not of this World*; and, therefore, shall content myself to refer the Reader thither, where he will find, that, when it is rightly understood, that can have no Place in this Argument.

The second Objection his Lordship makes, for not agreeing to my Reasons, is, that they reflect Shame upon *Protestantism*, and the *Church of England* itself, by making *all* its Security to consist in *human Laws*, as having no *lasting* Force against *Papery*, but from these. Here his Lordship puts upon me the Fallacy he often puts upon himself, by which *one* Thing is made *every* Thing; I say, our legal Establishment is the *great* Support of the *Protestant Religion*, his Lordship makes me say it is *all* its Support; that *all* its Security consists in *human Laws*. Though one Thing may be the great Support of it, surely several other Things may be also necessary to the same End. We have a *good Cause*, and we may hope for a Blessing on it from the Providence of  
 God :

God : But how ? Not by Miracles, but in the ordinary Way, upon our Endeavours in its Defence. It is the Goodness of God that has raised up *learned* Men to write in its Defence ; and it is the same Providence that has turned the Hearts of our *Kings*, and given our *Senators* Wisdom to support the Profession of his Truth by wise and good Laws. And, therefore, I must take Leave still to be of Opinion, “ That the *Protestant* Religion, “ unless it had the Gift of Miracles, could no “ more defend itself without an Establishment “ against the united Strength and Zeal of *Popery* “ than a disconcerted Rabble could stand against “ a well disciplined Army.” *Julian*, who was no Fool, I have already observed, thought he could not ruin *Christianity* more effectually than by an *unlimited* Toleration of all Sects, without the Establishment of any ; and, had God suffered him to reign any Length of Time, who can doubt but he would have obtained his End, unless the Gift of Miracles had been revived ? For, when *Christians* had been without Power, and without Union, and by infinite Factions and Divisions crumbled into nothing, who can think it possible for a Religion, however good, to subsist in such miserable Circumstances against the Learning, and Power, and exasperated Zeal of *Paganism*, under a Prince, whose Virtue was an Ornament to his Religion ? Who forced no body, but by his Favours invited all he thought worth it, and reformed his Religion both by the Spirituality of the new *Platonism*, and by transcribing into it what he saw most excellent in the practical Part of the *Christian* Institution ?



stitution? But, not to insist any longer on this Case, What does his Lordship think of the State of the *Protestant* Religion in the *Empire*? How long would it subsist, if the *Westphalian* Treaty were abolished? Who sees not, how it labours to subsist, notwithstanding the Protection it has from it, and that so many powerful Princes are watchful in Defence of it? Who sees not, how it loses Ground, and what Dangers daily threaten it? If the Goodness of a Cause could preserve it without human Help, how came *Mahometanism* to triumph, as it does, over *Christianity* in so great a Part of the World? What is become of the once flourishing Churches of *Asia*, *Syria*, *Egypt*, and *Africa*? Let his Lordship reconsider these Cases, and then tell us, an Establishment is not necessary to preserve the *Protestant* Religion against *Popery*; whose Learning, and Power, and Zeal are always implacably bent upon its Extirpation. For I believe his Lordship is not so sanguine as to think, that, if the *Protestants* of this Nation should be in the Humour of making the *Experiment*, and come into his Scheme, the *Popish* Countries would follow the Example.

His Lordship's third Objection, against my Reasons for *Establishments*, is, That they make him suspect I mean by *Establishments*, at least, *moderate Persecution* of the *Unlearned* and *Ignorant*. To this, if it be needful to say more, let me ask his Lordship these two Questions, *First*, Whether, in his Opinion, the main Body of the Members of the Church of *England* are more for the *Persecution* of *Dissenters* than he thinks I am, or less? If more,  
(and

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(and I am persuaded he is of that Mind) then I would ask, in the second Place, Which is the likeliest Way to bring the Minds of the People off from such a Spirit, and induce them to be easy and pleased with a reasonable Indulgence to tender Consciences? To run directly counter to them, and shew yourself as contrary to their Sentiments as possible, or to make some Advances, and meet them half Way? That is, Are People who are the Majority to be driven, or led? To be gained by a rigid and absolute Opposition to them, or by Softness and making some Concessions, and treating the Notions of those you would convince, as if they had, indeed, some Reason in them, but were pushed too far? Are People ever like to meet and be reconciled, while both Sides affect to be in the Extremes; or by mutually receding from them, and approaching to a Medium? I know his Lordship will be against me, by the Part he has taken in his *Preservative*, which I fear never did, nor ever will make one Convert to the Government, however he may have pleased some who never were its Enemies. But most Men, I doubt not, will be of another Mind, and allow, that the likeliest Way to convince People, and overcome their Prejudices, is not to keep at the greatest Distance from them, and affect an unnecessary Opposition to their Principles or Notions, but to shew a Disposition to come to some Temper, and make what Approaches you can towards them.

This Consideration might have made his Lordship less severe upon what he calls *moderate Persecution*. But I lay no Claim to it. *Dissensions* in Religion,

Religion, when under no Restraint from Laws, are oftentimes of infinite ill Consequence. The Spirit of *Superstition* and *Enthusiasm* is naturally turbulent, and Sedition frequently lurks under the Cover of them; and, therefore, I am not ashamed to own myself of Opinion, that severe Laws, to curb and check the first Beginnings of Disorders from them, are not only lawful, but often necessary; every Government has a Right to make, execute, suspend, abrogate, and renew such Laws, when and as often as they think fit. The Laws of this Kind that are, or ever were in Force in this Nation, were none of them designed to put any Hardships upon truly tender Consciences, but were all of them extorted from the Government, which is naturally mild and extremely tender of the People's Rights, in Defence of the Constitution, against the factious and seditious Attempts, Conspiracies, and Rebellions that were carried on under the specious Name of *Conscience*; and were intended to prevent Offences of that Nature, rather than to punish them; much less to aggrieve honest well-meaning People, so long as no Danger is apprehended from the Party they are of. It is plainly for this Reason, that very severe Laws are still in Force against *Papists*, though no one feels the Rigour of them, while he lives quiet, and gives no Offence. This the *Legislature* has judged necessary, from the Experience it has had of the implacable and restless Spirit of that Religion, which obliges its Votaries upon Principle to be Enemies to our Constitution, and dispenses with all the Ties of Faith and Honour, by which they  
can

can pledge their Duty and Allegiance; so that that they cannot give sufficient Security for their acting like good Subjects, if they would: This has made it necessary to keep them always under the Restraint of severe Laws. Other *Dissenters* are not such sworn Enemies of our Constitution; they are not listed under any foreign Head, they have no Doctrines that can dispense with solemn Oaths, much less are they taught, that there is any Merit in breaking the Faith once given to the Government. The Government, therefore, has proportioned the making or executing severe Laws, with Regard to them, according to the Temper and Behaviour of them from Time to Time. At present, there being no Reason to question their Affection to the Government, all Laws of that Kind have been suspended, or repealed, and will, no doubt, continue so, till another Behaviour calls for another Treatment. If ever this Rule has not been observed, and any Sort of Dissenters have been treated with an unreasonable Severity, that is not chargeable on the *Church of England*, but on *Popish* Measures, which were secretly contriving both their and our Destruction, as is now to every body well known. The Establishment itself stands clear of every Thing that can, with Justice, be brought under the odious Name of *Persecution*.

I cannot forbear, upon this Subject of *Establishments*, taking Notice of a Passage of Mr. *Chillingworth* in his second Sermon; where speaking of our *Reformation*, "The whole Doctrine, says he, "of *Christian* Faith is restored to the primitive  
" Lustre



“ Lustre and Integrity ; nay, more (which is a  
 “ greater Happiness than God ever created [grant-  
 “ ed] to those his chosen Servants, which lived in  
 “ the Infancy of the Church) the Profession of a  
 “ pure unspotted Religion is so far from being  
 “ dangerous, or infamous, that we have the Sword  
 “ of the Civil Magistrate, the Power and Enforce-  
 “ ment of the Laws and Statutes, to maintain  
 “ this our precious Faith without Stain and unde-  
 “ filed against all *heretical* and *schismatical* Op-  
 “ pugners thereof.” I had once intended to have  
 supported many Things, in the following Papers,  
 by Passages of this Writer, but they swelled so  
 much beyond what I designed, that I was forced  
 to lay that Thought aside ; which I at first took  
 up, not because I think him the *best* Defender of  
 the *Reformation*, but because some other Persons  
 have expressed so great a Veneration for him, from  
 whom, were he alive, I am persuaded, by many  
 Places in his Writings, he would shew himself to  
 differ extremely ; and particularly from this in  
 his seventh Sermon, where “ he declares he dare  
 “ not take upon him so much to gratify the *Pa-*  
 “ *pists*, as to lay this for a Ground of stating Con-  
 “ troversies between us and the Church of *Rome*,  
 “ *That that is to be acknowledged for the Doctrine*  
 “ *of those Reformed Churches, which is most op-*  
 “ *posite and contradictory to the Church of Rome.*”  
 Whether some of his greatest Admirers do not  
 come under this Censure ; nay, whether, what is  
 much worse, they do not first misrepresent *Popery*,  
 and then make it a certain Mark of being in the  
 Right, to expose what they think the contrary, I  
 leave

leave the Reader to judge. As to Mr. *Cbillingworth*, he is confessedly an excellent Writer ; but it may, I think, with great Truth be said, that he was much abler at pulling down than building up ; towards which little can be expected of a Man who is, by his own Arguments, pushed so home in the Defence he would make of *Protestantism*, that he has nothing left, but to cry out the *BIBLE*. The *Bible*, I say, the *Bible* is the Religion of *Protestants* ; and so say all the *Hereticks* and *Schismatics* that ever were. Agreeably to which Principle Mr. *Cbillingworth* in another Place (N<sup>o</sup> 23. of his Preface) expresses himself this : “ We do not  
 “ renounce your Communion totally and absolute-  
 “ ly, but only leave communicating with you in  
 “ the Practice and Profession of your Errors.” Then follows, “ The Trial whereof will be to pro-  
 “ pose some Form of Worshipping God, *taken*  
 “ *wholly out of Scripture* ; and herein, if we refuse  
 “ to join with you, you may justly say, we have  
 “ utterly and absolutely abandoned your Com-  
 “ munion.” Upon which Passage Archbishop *Brambal* very judiciously observes, in his Vindication of *Grotius*, &c. p. 637. “ That this might  
 “ serve for a Coversew to hide the Flame of our  
 “ Contentions from breaking out, whilst we are  
 “ at our Devotions ; but it hath nothing of Re-  
 “ conciliation in it, and hath as little Probability  
 “ of a Pacification.— By being *taken wholly out*  
 “ *of Scripture*, either it is intended, that it shall  
 “ be all in the Words and Phrase of Scripture ;  
 “ that will weigh little (I have never observed any  
 “ Thing more repugnant to the true Sense of  
 “ Scripture,

“ Scripture, than some Things which have been  
 “ expressed altogether in the Phrase of Scripture)  
 “ or it is intended, that the Matter of the Liturgy  
 “ shall be taken wholly out of Scripture; but  
 “ this hath so little of an Expedient in it, that it  
 “ will leave the Controversy where it is. Both  
 “ Parties do already contend, that their respec-  
 “ tive Forms are taken out of the Scriptures.

Thus far this very learned and judicious Wri-  
 ter, who, I hope I may say without Offence, has  
 defended the *Reformation* with a masterly Skill,  
 with a thorough Knowledge of every Part of the  
 Argument, and in perfect Consistency with our  
 own Establishment. This Author has, in the  
 same Chapter) considered several other Passages of  
 Mr. *Chillingworth* upon upon the same Point (the  
 Reconciling our Religious Differences) in Answer  
 to Mr. *Baxter*, of whom I cannot but observe he  
 says, *He has his Fears and Jealousies that he will  
 never prove a good Architect in this Kind* (of pro-  
 posing Ways of Reconciliation) *because he never  
 found any Man yet who was given to Innovation, but  
 his Genius was ten Times apter for pulling down than  
 for building up.* But this is said of Mr. *Baxter*, not  
 of Mr. *Chillingworth*, who is certainly a very good  
 Reasoner, and may be read with great Advantage:  
 But I fear the Reading of him by young Divines  
 has had one great Inconvenience; they see little  
 Shew of *Reading* in him, and from thence are in-  
 duced to think, there is no Necessity of Learning  
 to make a good Divine; nay, that, if he had  
 been more a Scholar, he had been a worse Rea-  
 soner; and, therefore, not to study the ancient  
 Writers

Writers of the Church is one Step to the being *Chillingworths* themselves. I fear, I say, the Reading Mr. *Chillingworth*, in their first Years, has had this Influence, to make them think, that good Parts and good Sense would do, without Learning, and that Learning is rather a Prejudice than an Improvement of them. But it is a great Mistake to judge of a Man's Learning, by the Shew that is made of it: Mr. *Chillingworth* had studied hard, and digested well what he read, and so must they who hope to write as well, and be as much esteemed. It will be always true and good Advice, that Archbishop *Brambal* says, in the Place before-mentioned, \* Dr. *Ward* gave him, when he was a young Student in Theology; *when he told him, that it was impossible that the present Controversies of the Church should be rightly determined or reconciled; without a Deep Insight into the Doctrine of the Primitive Fathers, and a competent Skill in School Theology. The former affords us a right Pattern, and the second smootheneth it over, and plaineth away the Knots.* The Opinion of two such good Judges may, I hope, be of some Weight, to check that Contempt of Learning, which is become so fashionable; not from a Prevalence of good Sense above our Predecessors, but from a Want of their Diligence; and to convince young Students, that, though good Sense and a Knowledge of the World may make a Man, it is Learning, and the Knowledge of what is in Books, that must make a *Divine*.

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\* Then Master of Sidn. and Marg. Professor:



Nothing remains in his Lordship's Preface, that calls for any Answer. For, as to what he says of Mr. Rogers's Discourse of the *visible and invisible Church*, the ingenious Author is very able to speak for himself; and the same Temper, Learning, and good Sense, that have appeared in that Piece, shew themselves, I doubt not, in his Review; which, for some Reasons, I shall deny myself the Pleasure of Reading, till I have finished my own Papers. In which I hope there is nothing wants much Excuse, as to the Manner of it, or that is very unbecoming one, who professes to have no other Difference with his Lordship, but what arises from his ill Treatment of the Clergy of all Churches in general, and of the Constitution of our own Church in particular. So long as he is in that Spirit, as a Clergyman and a Member of the Church of *England*, I must always differ from him. But, whenever his Lordship takes another Part, when he shall think fit to treat the Clergy with Candor, Decency, or common Justice, and shew himself a Friend to the *Church of England*, to which he is obliged by the most sacred Ties, I shall be among the first to pay his Lordship all the Respect due to his superior Merit, and to wish he may long adorn the Station he is in.

March 15, 1720-21.



SCRIPTURE

*SCRIPTURE vindicated, &c.*

BEING A

R E P L Y

TO THE

Lord Bishop of BANGOR.



If I should consider the Bishop of Bangor's *Answer*, as minutely as he has done my *Sermon*, this Dispute would be drawn into such an excessive Length, as would tire the most patient Reader. I persuade myself, therefore, I shall easily have both his Lordship's and the Reader's Pardon, if I take a shorter Method, and, passing over such Parts of the *Answer*, as I think may be safely trusted to the Judgment of every honest *Englishman*, who has any Degree of Candor and good Sense, I confine myself to the Consideration of those that cover themselves under a Shew of Learning, and by Colour of it may impose on the *Illiterate*, by being thought to have something in them, for no other Reason, but because they are not understood. In this View, I

pass over the eight first Pages, in which, if the Reader thinks there is any Thing, upon comparing them with the few Lines they are an Answer to, I am content; and so pass to the Ninth, where his Lordship begins to consider the Explication I have given of my Text: *Obeys them that have the Rule over you, and submit yourselves.* These Words I have shewn to be the proper Rendering of the Original, *πειθεσθε τοις ἡγεμενοῖς, ὡς κυρίῳ*; and consequently to be a clear Proof, that there is a real Authority vested by *Christ* in those who have the Care of his *Church*, who are properly *Governors*, and have a Right to the Obedience of those whose Governors they are. This is precisely what I inferred from this Text, and many other Places of *Scripture*, that there is a real Authority vested in *Church-Governors*; not, what that Authority is, or in what Particulars, or to what Degrees it might rightfully exert itself: That was to be enquired, in the second Place. The first Thing to be proved was, that *Church-Governors* have really and truly some Authority. And this, I thought, was proving something against his Lordship and those who have written on that Side, who are apprehended by the Friends of the Church, and allowed by their own, to have denied all Church-Authority, in all Instances and Degrees of it; however they may sometimes, for Reasons of Convenience, retain the Word. This has been so often and so fully proved by other Hands, that there is, I think, no Need of saying more, to make the Charge good.

Having, in the first Part of my *Sermon*, laid my Foundation too firmly to be shaken by the  
Church's

Church's Enemies, and proved the *Reality* of an *Authority* vested in its Governors; I then endeavoured to shew, who the Persons were that had this Authority, what Powers they had a Right to by it, and what Degree of Submission and Obedience is due to them, particularly with respect to Matters of *Faith*, and the Interpretation of the *Scriptures*. This, with Answers to the most considerable Objections that have been made against Church-Authority, is the Substance of what I undertook, in that *Sermon*; in which, how ill soever the several Parts be executed, of which the Reader must judge, the Method, I hope, will be allowed to be regular and natural. Which, if the Reader will keep in Mind, that alone will shew him, how unfair an Adversary the Bishop is, and how much he shoots besides the Mark, at the very first Setting out, spending no less than twelve Pages, to prove, that *Rulers* does not signify *Rulers*, and that to *obey* is not to *obey*. For that, in Effect, he does, in endeavouring to prove this not to be the Meaning of the Words in the Original, ἡγεμόνες and πρίνκιπες; the Sense of which is as certain, and determinate, and well known to those who have any Knowledge of the *Greek* Tongue, as the Sense of the *English* Words is to those who understand *English*.

As to the first of them, ἡγεμόνες, I observed, in my *Sermon*, that it was used in Scripture, and in the best Writers, to express Governors of all Kinds, even those in whom the supreme Authority is lodged; that, therefore, nothing can be inferred to the Diminution of Church-Authority from the



Apostle's making Use of this Term to exprefs Superiors in the Church, rather than any other. The Bishop confesses the Word to be thus used, but denies the Inference I make from it, which he is the more offended with, because he thinks it levelled against what himself had, in his *Answer to the Committee*, observed upon the same Word; and upon this Supposition tells me, *I have intirely mistaken the Observation I intended to confront*. This is a Fallacy his Lordship very often puts upon himself, in thinking he is meant where he is not; and that is the Case here: For I was so far from intending to oppose any Observation of his Lordship's upon this Word, that I had not the least Knowledge or Remembrance he had made any. I did, indeed, when the Bishop's *Answer to the Committee* first came out, run it over; but it was as I read other Books of the same Kind, in a very cursory Manner, and without looking into it a second Time, having no Intention ever to intermeddle in the *Controversy*, which was in very good Hands. And what was so hastily read, as it commonly happens, was as easily forgot. Nor, when I made my *Sermon*, had I that Book by me, or any other the Bishop has writ in this Controversy. So far was I from intending, either in the Choice of my Text, or in my Explication of it, to oppose any Thing he had any where said of it. Had I had any such Intention, I should have thought myself obliged to have carefully considered his Lordship's Observations upon it, being intirely of his Opinion, that *whoever is above the low Task of reading the Works of those he dislikes, ought likewise*

likewise to be above the much lower Task of writing against them; for which Reason, his Lordship is secure of never having me again for an Adversary.

This being the Truth of the Case, his Lordship's Charge against me, as opposing and mistaking his Observation, is pure Mistake in himself, and the Offence taken at it perfectly groundless. But, that his Observation may no longer be neglected, though he tells us not what Book it is in, or where it may be found, I have been at the Pains to look it out, and it is this: "That the Phrase, *to rule over them*, tends to raise a very different Idea in the Mind, from what the original Word carries along with it. The Sound of the *English* Word RULERS would make one suppose, that the Word in the Original was *κυριεύοντες*, whereas it is *ἡγεμόνοι*. The former signifies *Lords*, and *Rulers* over *Slaves*, or *Subjects* bound by their Laws. The latter signifies *Guides*, or *Leaders*, whose Business it is, &c." This is the Observation, as it stands in the *Answer to the Committee*, p. 60. Which is now changed into this: "That there is a great deal of Difference between this Word, used of Ecclesiastical Teachers, and some other Words which never were used of them; and that the Word RULERS, in our *English* Translation, carries a greater Sound with it in our Language, than this Word has in the *Greek*." In Explanation of the first Part of this Observation, the Bishop tells us, "that, though the Term *ἡγεμόνοι*, be used of absolute Princes, yet it describes

F 4

"them

88 *Scripture vindicated, &c.*

“ them not as such ; but is really *diminutive*, in  
 “ Comparison with some others ; that it is of a  
 “ *softer* Signification, and far from denoting any  
 “ of the Power which the other Words *κύεσι* and  
 “ *Βασιλεις* denote. That Civil Governors are  
 “ called, indeed, *ἡγεμόνοι*, and described by other  
 “ *soft* Names, to signify their Duty. That Ec-  
 “ clesiastical Superiors are not possessed, in Scrip-  
 “ ture, of any such *harder* and *higher* Titles ; but  
 “ are solely described by the *softer* and *better*  
 “ Names, whilst the others are denied them.  
 “ That, such *soft* and *low* Words alone being used  
 “ of Ecclesiastical Superiors, and the others abso-  
 “ lutely rejected, their Authority can be no more  
 “ than is implied in those *soft* and *low* Words.”  
 Thus his Lordship ; in which he has proved no-  
 thing, but that he has used a very soft and low  
 Argument.

For, 1, *ἡγεμόνοι* and the Verb *ἡγεῖσθαι*, are not re-  
 ally diminutive, in Comparison of the others he  
 mentions ; they properly signify *presiding, govern-*  
*ing*, and being *at the Head* of those Persons or  
 Affairs, with Respect to which they are used ; and  
 are by the best Writers used of Emperors them-  
 selves, and other Persons of supreme Authority,  
 and that, when they would magnify their Office,  
 and say the highest Things of them ; for what  
 does his Lordship think of this Expression in a  
 very elegant Writer, *Πλωὶ ἀλλὰ βασιλὸς ὃ ἡγεῖ*, &c. ?  
 Does he think the Words ill placed, and that the  
 latter is a Diminution of what is implied in the  
 former ? But, 2. he himself allows, that *nothing*  
*can be inferred, merely from the Use of this diminu-*

*tive*

*tive Word ἡγέμενοι, to the Diminution of Civil Governors.* But, because this looks like giving up the Point, and is the very Observation I have made of Ecclesiastical Governors, his Lordship adds, *whilst they are called by other Names, as κύριοι and βασιλεῖς, and the like.* But, with Submission, this is not the Reason that makes the Observation true; it is so from the Nature and Usage of the Word, which is applicable to all Degrees of Power, and therefore nothing can be inferred, in any Case, merely from the Use of it, to the Diminution of the Power of any Persons it is applied to, which is all I contended for. As to his Lordship's *Salvo's* of, *whilst they are called by other Names, and, but then at the same Time they are called κύριοι, βασιλεῖς, Lords, Kings, and the like;* if, by *whilst* and at the *same Time*, he means in the same Breath, or in the same Discourse, nothing is more false. But, if he means that Civil Governors, who are sometimes called ἡγέμενοι, have a Right likewise to the Titles of κύριοι, βασιλεῖς, and the like; this, if it were true, would only shew that these are not convertible Terms. κύριοι and βασιλεῖς are ἡγέμενοι, but ἡγέμενοι are not necessarily κύριοι or βασιλεῖς. That is, every King is a Governor, but every Governor is not a King. A notable Observation! But here it may be proper to put his Lordship in Mind, that κύριοι is not a Name or Species of Civil Governors, but an honourable Appellation only, when given to them; and that, in the *Greek* Writers, it has not the Sense he thinks it has; for it is not the proper Rendering of *DOMINUS*, a Title the best Emperors re-  
jected



jected with Indignation, and which was not assumed, except by one or two very bad ones, till the Decline of the Empire, but *Δεσπότης*. And, as to the Title *Βασιλεὺς*, though the *Greeks* usually rendered by that the Word *Emperor*, it is well known, that *King* is originally a higher Title than that of *Emperor*, and that the Emperors, therefore, would not either assume the Title of *REGES* themselves, or suffer it to be given them. But, for the Meaning and Use of both these Titles, I refer his Lordship to the most learned *Spanheim de Numism.* As to *ἡγεμόνοι*, it is frequently used not only, in an absolute Manner, to express Governors in general, but to admonish their Subjects of their Duty to them. Thus in *Clem. Rom.* *ἡγεμόνοι τοῖς ἡγεμόνοις ὑμεῖς*; and in *Clem. Alex.* *ἡμεῖς αὐτῶν μεθελπί-  
ας πρὸς τοὺς ἡγεμόνους ἐχόντων*. It is, therefore, 3. false to say, that Civil Governors are called *ἡγεμόνοι*, and by other soft Names to denote their Duty. Neither the Duty nor Authority of Governors is to be learnt from the Softness or Hardness of Names. There is no softer Name than *PATER*, or *Father*; and yet it is certain, the *Patria Potestas*, till restrained by Laws, was a very great Power. And such an Obedience is due to Parents, that *Children* are, in Scripture, commanded to be obedient to them in all Things. But that is a Text his Lordship seems not to think of, but to prove from it a Right to Disobedience. As for *ἡγεμόνοι*, Duty is not so much implied in the Word, as Pre-eminence, or Superiority; and, if it were, is it not as true of almost all other Names of Magistrates and Governors, as it is supposed to be

be of this? What does his Lordship think of *PRÆTOR*, *CONSUL*, and *CENSOR* among the *Romans*? Words, which in the Origin of them, denote no Power, but Duty rather; but, if any one should say they were not Names of great Power, he would betray extreme Ignorance. Even the Word *KING*, which his Lordship calls a *high* and *hard* Name, in the *Latin*, with its Verb *rego*, is thought to signify merely Duty, and is very probably derived by the learned *Bochart* from a Word, which, in *Hebrew*, is to *feed*, that is, to do the Office of a Shepherd; and of like Import are *βασις* and *βασιλευς*, so far as we can judge of the true *Etymology* of them; and his Lordship might know, that the last Word is so far from being a *hard* one, that it is used in Opposition to a hard one, *μεγας*, which fell into Disuse from the harsh and odious Ideas that were in common Acceptation by the *Greeks* annexed to it. 4. His Lordship's Division of Names into *hard* and *high*, and *softer* and *better*, is intirely Mistake, and without Foundation. The first and chief End of all Power is the Good of the Persons governed; and the Names of all Officers, so far as we can discover the first Sense of them, denote some Part of their Duty or Office, and none have, in their original Meaning, any Thing harsh or hard in them. The very Supposition is ridiculous, that Governors or their People would choose such Names as are odious and hard, and imply Slavery and Oppression. The Names, expressive of several Forms of Government, may seem odious to those who live under other Governments, or who

have

have been oppressed by them; as *King* may be thought a hard and odious Title to a *Republican*; and so is the Name of a *Democracy*, or *Commonwealth*, to one who loves *Monarchy*; but neither Words are so to the Subjects of the respective Governments. The Word *King* is so far from being a disagreeable Word to the Friends of *Kingly* Government, that they will readily tell a *Republican* boasting of his Liberty,

*Nunquam Libertas gratior extat,*

*Quam sub rege pio.*——

I would ask his Lordship which Name he thinks is most acceptable to the People of *England*, that of *King*, or that of *Protector*? Though nothing can be a softer and better Name than the latter, and the other his Lordship thinks a *hard* one; yet nothing is more certain, than that this soft Name is most detestable to the People of this Nation, whilst that of *King* is, of all others, the most lovely and endearing: Which may shew his Lordship, that the Softness or Hardness of Names is not to be known from their *Etymology*, or *Derivation*, but from the Ideas annexed to them in the common Use and Acceptation of them. But, 5. supposing this Observation were true of *hard* and *soft* Names, that is not the Reason why those, his Lordship calls *hard* ones, are not given, in Scripture, to Ecclesiastical Governors, but the softer and better Names; but because they denote a certain Peculiarity, or Quality, that does not belong to the Power they are invested with, and, therefore, they cannot, consistently with Truth, be applied to them, or not without great Impropriety.

For

For κύριοι and βασιλεῖς, as the first is equivalent to Δεσποται, signify a Property of the Governors in the Persons governed, and that they govern in their own Name; for which Reason, neither of these Titles could be given to Joseph, though Pharaoh made him Governor over Egypt, and all his House; but he is called ἡγούμενος. κατίστησιν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ. Acts vii. 10. For this Reason, I say, he is called here ἡγούμενος, and not because it is a soft or low Name, as may appear from two well known Passages. *The Sceptre shall not depart from Judah, nor ἡγούμενος from between his Feet, till Shilo come,* who is himself described by the same Word: *Out of thee shall come ἡγούμενος, that shall rule my People Israel.* Mic. v. 2. and Mat. ii. 6. And, for the same Reason, those and the like Titles could not be applied to Church Governors, whose Power, whatever be the Degree of it, is *Vicarial* only, they govern by Commission from Christ, and in his Name, not in their own; which is as true of the highest as of the lowest Officer in the *Christian* Church, and is as readily acknowledged by them. Thus it is evident, that every one of his Lordship's Observations concerning these Words is false, and that the Degrees of Power and Authority cannot be deduced from the Hardness or Softness of them; and it will be always true, that Nothing can be argued to the Diminution of Church-Authority, from the Governors of it being called ἡγούμενοι. Q. E. D.

Nor is there more Truth, in the second Part of his Lordship's Observation, that the Word *RULERS*,



*LEERS*, in our *English* Translation, carries a greater Sound with it, in our Language, than the *Greek* Word does, as signifying *MASTER*, or *LORD*; in which Sense *St. Paul*, he says, “ in the Name of all the Apostles, renounces the Word, 2 *Cor.* iv. 5. *We preach not ourselves but Christ Jesus the Lord, and ourselves your Servants for Jesus Sake*: That is, says the Bishop, we proclaim not ourselves your Masters, but *Christ Jesus* your Lord or Master; and ourselves your Servants for *Jesus Sake*, in order to bring you to *him*, as your sole Lord and Master.” I shall not spend Time to shew, that his Lordship does not enter intirely into *St. Paul’s* Thought, and that *St. Paul* does not here speak in the Name of the Apostles; but must observe the great Moderation his Lordship has shewn on this Ocaasion, when he had so fine an Opportunity, so plain and clear a Text to prove, that the Ministers of *Christ*, even the Apostles themselves, were so far from being *Κύριοι*, or *Lords*, that they were no better than *Δούλοι*, *Servants*, and not barely Servants, but *Slaves*; for, as his Lordship and his Friends have elaborately proved, *Servants* in those Days were *Slaves*. And from thence does it not undeniably follow, that the *Clergy*, in all future Times, are the People’s Slaves, and, instead of governing, should, in Strictness, be governed by them, and that in a *despotick* and arbitrary Manner? His Lordship has seldom proved any Thing from Scripture so strongly, as he might have done this: This, therefore, is such an Instance of his Lordship’s Favour to the *Clergy*, as deserves

deserves their Thanks. But to return to the Word *Ruler* ; his Lordship thinks, it would make one suppose that the Word, in the Original, was *κυ-ειδ'ορνς*. Why his Lordship should have such an Aversion to this Word, I cannot imagine, or why he thinks *κυειδ'ορνς* the proper Greek for it ; there being nothing, in the Sound or Sense of the Word, that can give Offence ; nor has it that Peculiarity in it, *κυειδ'ορνς* has, to denote Property or Dominion, as that Word means absolute or arbitrary Government ; so that to one, who knows any Thing of Words (and his Lordship says, *he does a little*) to rule over, or be a *Ruler*, must seem to be the Rendering of *ἡγῶν* much more properly than of *κυειδ'ορνς* ; and the Translators of the *New Testament*, who were Men of great Learning and Skill in Languages, were so much of this Opinion, that they have made the Word *Rule*, or to be a *Ruler*, the Interpretation of any Word denoting Government, rather than of *κυειδ'ορνς*, which his Lordship thinks so proper for it. I will give only one Instance where the Word *Rule* seems to me to have a very agreeable Sound : *He that ruleth over Men must be just, ruling in the Fear of God*, 2 Sam. xxiii. 3.

But his Lordship will have it, that the proper Sense of the Word *ἡγῶν* is *Guides*, or *Leaders* ; by the first of which I had observed it was rendered in the Margin, without expressing any Like of it, much less preferring it before the other. However, his Lordship greedily catches at it, and thinks, by this *little Word Guides*, all the Authority contended for vanishes into nothing ; and  
“ that

“ that the Submission required dwindles into such  
 “ a Submission as is due to a Guide, whom a Man  
 “ takes for his Assistance and Direction, without  
 “ putting out his own Eyes.” But, 1. *Guides* is  
 not so proper a Rendering as the other; for a  
 Translation, to be just, must be of the same Ex-  
 tent as the Word it renders, otherwise the Trans-  
 lator chooses for us, and gives us his Sense, and  
 not the Sense of the Original; unless it be very  
 evident, that, of the several Senses the Original  
 admits, one only will agree to the Place. But,  
 2. Suppose *Guides* were the proper Rendering, and  
 the original Word were not ἡγήμηναι, but ὁδηγῶναι:  
 How comes his Lordship to think this so *little a*  
*Word*, and that it carries in it no Authority? St.  
*Paul* was of another Mind, when he represents the  
 Boasting of the Jew, *Rom. ii. 19.* in these Words  
 — *Thou art confident that thou art a Guide of the*  
*Blind, a Light to them that are in Darknes, an In-*  
*structor of the Foolish, a Teacher of Babes.* Upon  
 which, if a Comment be needful, hear *Grotius*:  
*Judæis hic ascribuntur, ex ipsorum judicio, tituli mag-*  
*nificentissimi; most magnificent and little!* so dif-  
 ferent are *Grotius* and his Lordship. I need not  
 add, how often to *guide* or *lead* is ascribed even to  
 God himself. But his Lordship has great Com-  
 fort in the Word *Guides*, because *it does not oblige*  
*Men to put out their Eyes, or to follow them into the*  
*Sea, or down a Precipice.* His Lordship’s Argu-  
 ment is this: We are not obliged to follow *Guides*  
 into the Sea, or down a Precipice, or to put out  
 our Eyes in Compliment to them: But Ecclesiasti-  
 cal Governors are *Guides*: *Ergo* we are not obliged  
 to

to follow them blindly into the Sea, &c. Suppose now we should say, our Ecclesiastical Governors are *Rulers*: Is there any *Charm* in the Word *Rulers*, that, at the very Sound of it, People are struck *blind*? Or, Do our Civil Governors, in Virtue of this, or, indeed, of any other Title, require such an Obedience from their Subjects? Why then must we be charged with claiming such a Kind of Obedience to Church-Governors, by giving them the Title of *Rulers* rather than of *Guides*? When his Lordship can infer such an absurd Submission from the Names of the Civil Magistrate, we will be content to be thought capable of inferring the Like from our Rendering of the Word *ἡγεμον*. But it is his Lordship's perpetual Practice to render his Adversaries (I may say the whole Body of the *Clergy*) as odious to the People as he can; for the whole Body of the *Clergy*, in the present Dispute, differ from him. A few Examples to the contrary, most of them young Men, are not a sufficient Exception, to say the Body are not against him.

But I must farther observe to his Lordship, that these *Ecclesiastical Guides* are not such *unauthoritative Leaders* as he takes them for; they are an *Order*, not of Man's Choosing, that he may take them, or lay them aside at Pleasure, they are of God's and *Christ's* Appointment; and to reject the Ministers of Christ, acting as such, is to reject him. In Truth, his Lordship's arguing, from the Word *Guide* or *Leader*, to the Power of Church-Governors, is as ridiculous as it would be to argue, from the same Word, to the Power of the *General* of



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an Army, in order to shew he has none. A *General* is the *Guide* or *Leader* of his Army, he is ἡγούμενος στρατῶ, and ἡγούμενος στρατῶ; but this *General*, when he marches in the Night, or through unknown Ways, takes some Peasant of the Country for his Guide, to lead the Army the right Way, and this Peasant may likewise properly be said, ἡγούμενος στρατῶ, as well as the General :

Οἱ γὰρ βλέποντες τοῖς ποταμοῖς ἡγούμενοι.

But shall we argue, that the *General* has no Power, because the *Peasant* has none ? Shall we sink the *General* into such an *unauthoritative* Leader as the other is, or raise the *Peasant* to the Authority of a *General*, because the same Word is applicable to both ; and, which is his Lordship's favourite Observation, neither have Authority to *lead into the Sea, or down a Precipice* ? I hope this Instance will convince even his Lordship of the Ambiguity of the Words he is so fond of, and let him see, no Argument can be drawn from them to prove, that no Authority belongs to the Persons designed by them. But enough of this ; it is a Pain to one to think there should be any Need of arguing so plain a Point with a Person of so much Learning.

His Lordship's next Attack is upon my Explanation of the Word πείθομαι, which, I said, was very justly rendered *to obey* ; which, indeed, needed no Proof ; but, knowing what low Adversaries we have to deal with, I observed, that the Word was so used, in other Places of the *New Testament* ; for Example, twice together in the fifth of the *Acts*,

of those who followed *Theudas* and *Judas* of *Galilee*, two Ringleaders of Rebellion among the *Jews*; and, to obviate the poor Cavil that might be made against it, because Men are capable of being wrought upon by Persuasion, I added another Instance from *St. James*, that was not liable to this Evasion, where it is used even of *Horses*. To this the good Bishop, who is never at a Loss for an Answer, says, that “ *πειθεις* has two Senses; “ a proper one, which is, to be *persuaded*; and “ an improper figurative one, which is, to *obey*; “ that it is to be taken, in the first Sense, when “ used of rational Agents; and, when it is used “ of others, *if we will speak accurately, and with a “ critical Exactness*, the Word loses nothing of “ its primary Signification, but is only figurately “ used of Creatures uncapable of Persuasion, and “ then signifies that they act as if they were per- “ suaded by us. And, that I am very unfortunate “ in my Attempt to prove my Sense of it, because “ the Followers of *Theudas* and *Judas* did not do “ so out of Necessity, but Choice, and were at “ Liberty to leave them, when they would.”

This is the Substance of his Lordship's Answer, which is another Proof, *he knows a little of Words*: Had he known a little more, he would scarce have made these Remarks, nothing being more certain, that that *πειθεις*, in this Construction, does ordinarily signify *parere, obedire, morem gerere*, as every *Lexicon* will inform him; there is not, I believe, one Writer, from *Homer* downwards, in whom there may not be found several Instances of

this Use of it. Thus we have πείθεσθαι δεῖ, ἀρχεσθαι, δεσπότῃ, καλῶντι, ἐπιτάγμασι, and the like, in which his *proper* Sense of the Word can have no Place. His Lordship will make strange Work of *Greek* Books, if this be his Rule of interpreting, to *English* Words in the *Passive* Form from the Sense they have in the *Active*, instead of consulting the Use of Words, as they are found in the best Authors; which, if he had done, he would have found, that πείθεσθαι is to *obey*, as truly when used of Men as Horses; and that it is no more unaccurate or figurative, when used of them than Man; but that to *obey* is the familiar, common, well known Acceptation of the Word, in all Writers. His Lordship indeed thinks this Sense of the Word as figurative as that of *audire* in that of *Virgil*, *nec audit currus habenas*; which noble *Hemistick*, in which every Word is a Figure, I dare say, was never so abused before. It is a proper Instance to shew, that the *Simple* is sometimes used for the *Compound*, *audire* for *obedire*; but what is that to πείθεσθαι, or to *St. James*, whose Style is too low and familiar to want to be explained by the Diction of an *Epic Poet*?

That the Expression, in *St. James*, is very just and proper, his Lordship may learn from the best Pattern we have of good Writing in the low Style, I mean *Xenophon*, who in his little Piece, *De Re Equestri*, hath the same Expression three or four Times. But nothing can explain this Word better than a Passage in the same Author, that every School-boy is acquainted with; it is his admirable Introduction to his *Cyropædia*, where he observes,  
That

That all Creatures are governed more easily than Men, and uses this Word no less than five Times : That those Masters, who have but few Servants, cannot have even them *obedient* to them ; ἐν τοῖς ἐλέγχοις τοῖς δυναμένοις χρηστῶς πειθομένοις καὶ δεσπόταις — That Flocks and Herds of all Kinds were more *obedient* to those that have the Care of them, than Men to their Governors ; πάσαι τῶν τούτων τὰς ἀγέλας ἐδοκίμουν ὅτι μᾶλλον ἐπειθέσαι τοῖς νομῶσιν, ἢ τοῖς ἀνθρώποις τοῖς ἀρχαῖς — That he never observed any of them conspiring against those that have the Care of them, either that they might not *obey* them, or — ἔτι τῶν ἐν αὐτῶν πώποτε ἀγέλην ἡδόμεθα συστῆσαι ὅτι καὶ νομῶν, ἢ ὡς μὴ πείθεσθαι — But that he altered his Mind, when he observed how easily *CYRUS* governed great Multitudes, not only of Men, but Nations, who were *obedient* to him ; ὅς παμπόλλας μὲν ἀνθρώπους ἐκλήσατο πειθομένους αὐτῷ — We know, *says he*, some People were willing to obey him, who had never seen him ; nay, who knew they never should see him : κύρω γὰρ ἴσμεν ἐπειθέσαντας πείθεσθαι, καὶ μὲν ἐν ἐφραχόταις πώποτε αὐτὸν — καὶ ὅμως ἤδειλον αὐτῷ ὑπακούειν. If any one can still doubt, whether πείθεσθαι be not properly to *obey*, let him translate these Passages in the Bishop's Way ; and, if the Sense of one Translation will not satisfy him, I leave him to be convinced by the Absurdity of the other. *Xenophon* then proceeds to reckon up the several People that *Cyrus* governed ; which Enumeration he begins thus, ἐκόντων μὲν ἡγήσατο Μήδων — first he governed the *Medes*, who willingly submitted to him, So that we have the Authority of *Xenophon* for the Sense of



both the Words that are now in Dispute. I might add to *Xenophon* several Examples from *Aristophanes*, who, being a Writer of *Comedy*, writes in the familiar Style. But it is trifling to multiply Instances, in so plain a Case; let me only observe, that it is properly used even of unwilling Obedience; witness that Passage in his *Lyfistrata*, ἐν ποδ' ἐκδοῦ τ' ἀνδρὶ τῷ μὲν πείσονται, and, for a Conclusion, add one other Verse of his in the *Vespa*, where he redoubles the Word:

πῶς, πῶς λόγισι μὴδ' ἄρρεων γένῃ.

It is with equal Judgment his Lordship objects against the Instance I gave in the Followers of *Theudas* and *Judas*, as if, in popular Insurrections, none lifted under a Rebel-Leader, but by his Persuasion and Arguments; or as if even those, that did, were not, when lifted, as much under their Command, as those who bore Arms against them, on the Side of the Government; the late Rebellion is too fresh to be forgot. Another Word in the Text, denoting Submission, is ὑπέκταν, about the Meaning of which, I have said, there could be no Dispute: For that it can signify Nothing but to *submit*, or *yield Obedience*. His Lordship does not give us any other *English* for ὑπέκταν τοῖς ἡγεμόσι, and yet wonders I should affirm this, because it often signifies a Compliance of *Equals* towards *Equals*, and sometimes to *Inferiors*. As if Submission were not Submission, or Yielding not Yielding, because it is voluntary; and might not be paid, because it cannot be demanded. *Theo-*  
*phylact*

*phylact* was so much of another Opinion from his Lordship, that his Observation here upon the Word ὑπέκειν is, ἡ δὲ καταβολὴν περὶ διὰ τὴν ὑπέ-  
κατε δὴλοῖ. The Apostle used this Word to express the Intenfeness of the Obedience here required.

His Lordship concludes this Section with complaining, that, if all I had said were true, we are not advanced one Step towards knowing, what this Obedience is that is claimed by us. But, why so hasty, my Lord? To settle Things, we must first settle the Sense of Words; and it is advancing something, to prove that some Authority is due to Church-Governors; this is naturally the first Step in the Dispute between us. But, if it were otherwise, his Lordship is the last Man that should, in this Case, complain of others, who has, for these three or four Years, been called on to explain himself, and tell the World, whether he allows any Authority to be vested by Christ in the Governors of his Church; and, if any, what it is? But hitherto to no Purpose. He intrenches himself in *Absolutes and Properlies*, and chooses to lie under the Imputation of denying all Church-Authority, rather than to be explicit, and distinctly acknowledge any; in which, no Doubt, his Lordship acts very prudently, for, were it to be shewn, it would have the meagre Appearance of a *Skeleton*; he must fetch it from the Grave, where in he seems to have long since buried it.

By this Taste of his Skill in *Critic*, his Lordship prepares us for the Scene that opens in the 20th Page, and is continued through many Sections; in which he examines the other Texts of

Scripture relating to this Subject, according to his Promise in his *Title-Page*; which I must own, I was not ill pleased to see, as remembering the Expectation he had given us, in a former Book, of doing this, when he had an Opportunity. His Words are these, *I shall, I hope, find another Opportunity of examining distinctly every Text of the New Testament, relating in any Sort to this Subject.* *Answer to Com. p. 62.* The Opinion I have of his Lordship's Abilities, in explaining Scripture, made me rejoice, in having had the good Fortune to furnish him with this wished for Opportunity: It is not a little Satisfaction to me, that I have been the Occasion of his Lordship's quitting his Intrenchments, and coming into the open Field, where his great Genius has ample Room to display all its Forces to the utmost Advantage:

—*hic specimen specitur, hic certamen cernitur.*

Now we may expect a thorough Examination of many Texts, which I could but just touch upon; and the clearing up of many Difficulties, that have, hitherto divided the learned World; here we may expect to see *Priestcraft* driven out of all its Subterfuges, and from the Sanctuary it has so long taken, in the Abuse of *Scripture*; and the Bounds of Obedience to our Ecclesiastical Governors, distinctly and exactly set out, and unalterably fixed on a sure Foot. What less could be expected as the Result of his Lordship's maturest Thoughts upon a Subject he has so much at Heart? But, to be serious, I expected nothing less; instead of a  
distinct

distinct Examination, and Clearing of Difficulties, and Setting Bounds, I expected nothing, but Confusion, the Raising Doubts in the plainest Points, and Unsettling every Thing ; I remembered, how his Lordship had used the Texts relating to the Obedience due to the Civil Powers, and, therefore, hoped for nothing more satisfactory from his Examination of those that concern the Authority of our Spiritual Governors. The Result of his Examination of the Texts of both Sorts is, that nothing certain can be concluded from them. How much soever, therefore, others may be disappointed, I confess I am not ; his Lordship has perfectly answered my Expectation. He has spent thirty Pages in considering such Expressions of Scripture as are supposed to concern the Office, Power, and Acts of Spiritual Governors, and the Duty of those under them ; in all which, if he has cleared any one Difficulty, or thrown any new Light upon any one Text, I am content to give up the whole Cause.

His Lordship set out under a great Mistake, as I have already observed, that I had undertaken to prove, from my Text, the *Degree* of Authority I supposed to be vested in Church-Governors ; when all I designed was to prove that some, and that not an inconsiderable Authority, did really belong to them. And the same Mistake runs through all this Part of his Performance, the Substance of which, in the main, is this :— (for it would be an endless Task to follow his Lordship Step by Step through so many tedious Pages)  
“ That none of the Expressions, I have taken  
“ Notice



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" Notice of, prove Church-Governors to have a  
 " Right to such an Authority, as takes from In-  
 " *feriors* all *Right* to judge for themselves, in  
 " Matters of Religion ; nor that any such Sub-  
 " mission was due to them, as was designed to  
 " *blind* the Eyes of all Christians ; that they do  
 " not imply in them any Thing inconsistent with  
 " the *Right* of Consideration and Examination ;  
 " that they do not imply, that the People are  
 " not to see with their own Eyes, to trust their  
 " own Senses, and consult their own Understand-  
 " ings. This, *says his Lordship*, is the only Au-  
 " thority that has been denied ; and, if the Peo-  
 " ple are still left to consult the Gospel, and to  
 " be conducted by the best Judgment they can  
 " make, with all the Helps God affords them,  
 " then he would beg to know, what Authority  
 " the Dean has gained for those whose Advocate  
 " he would appear to be, which others are not  
 " as ready to agree to as himself." This is the  
 Burden of the Song ; we have it, in almost every  
 Page. This then is his Lordship's Argument ;  
 none of the Expressions, the *Dean* has brought  
 from *Scripture*, prove a Right in Church-Govern-  
 ors to an absolute and arbitrary Power over their  
 Flocks, nor any Obligation upon the People to  
 yield an implicit and blind Obedience to them,  
 therefore, they do not prove the Point they are  
 brought for ; but only such a Power in one, and  
 such a Submission in the other, as his Lordship  
 has never denied ; such as he is as willing to al-  
 low as I can be. Extremely well argued ! But,  
 not to observe, how much better his Lordship has  
 now

now expressed himself, Does he really believe, that those who have opposed him, or rather, whom he has opposed (for I desire it may be remembered, he began the Attack unprovoked, and, therefore, is answerable for all the unhappy Consequences of this Dispute) Does he, I say, really believe they contend for such a wild Authority in Church-Governors, for such a stupid Submission in the People? Does he not certainly know the contrary? That it is not the Usurpations of the *Papacy*, and the blind Obedience practised in the *Romish* Church, but the modest, and moderate, and just Authority of the Church of *England*, we are defending? Is he not conscious to himself, that it is the *English* Ecclesiastical Constitution he attacks? Is it not clear as the Light, that his Adversaries maintain no other Church-Authority, than such as the Church *established* in this Nation is possessed of? And that this Church claims no such absurd Authority, as is here so pompously denied? Why then all this Opposition to what no body defends? Why all this Pains to render the Constitution and the Clergy odious, by supposing them to teach, and practise, and assert Doctrines they abhor the Thoughts of? It is either false to say, he has opposed no other Authority, but what is absolute and arbitrary, or true to say, the Church claims no Authority he ought to oppose; and that, therefore, he has causelessly, and without Grounds, set the Kingdom in a Flame, by making a terrible Outcry, when there was no Danger. And yet his Lordship gravely says, he has denied no Authority, but what every *Protestant* denies as well as himself;

himself ; than which Assertion nothing can be more untrue, as is plain to a Demonstration from this very Book, and the Part I am now considering : It is most evident from this short Argument. If his Lordship denies to the Governors of the Church only such an *arbitrary* and *absolute* Authority, as requires a *blind* Obedience from the People, then he allows them all other Authority ; and consequently such an Authority as the *Apostles* had in Church-matters ; unless he will say the *Apostles* had an unlimited arbitrary Power, and a Right to such a Submission from the People, as excluded all Liberty of considering, examining, and judging for themselves ; But his Lordship does not pretend the *Apostles* had such a Power ; nay, he often tells us, they had not, and yet, at the same Time, denies that their Authority was continued to their Successors ; therefore, he denies to Church-Governors some other Authority, besides what is absolute and arbitrary ; therefore, not only such, directly contrary to his own repeated Assertions. Nay farther, his Lordship denies to Church-Governors not only absolute Authority ; not only such as the *Apostles* had, but even such as *they* exercised who were immediately commissioned by them, as *Timothy* and *Titus* were ; and, in doing this, denies all the Authority for which either Example or Precept can be brought from *Scripture* ; and yet, in the very same Pages, declares over and over, that he denies only absolute Authority, and expects to be believed. For his whole Business, for thirty Pages together, is to shew, first that the Scripture-Expressions do not prove an *absolute* Authority,

thority, or a Right to a *blind* Submission : And, in the next Place, that the Authority they carry in them belongs either to the *Apostles*, or to Persons commissioned by them, of whom they had a good Knowledge. From whence the Conclusion is, that no Authority of Church-Governors, in After-times, can be proved from what they had then. By which Way of arguing, his Lordship might with equal Force prove, that no Minister has now any Right to *preach the Gospel*, or *administer the Sacraments*, our Saviour's Commission to do so being immediately given to the *Apostles* only ; which sufficiently shews the Absurdity of such Reasoning. That some Things were peculiar to the *Apostles*, is denied by none ; but the ordinary Powers they exercised themselves, and committed to others, for the Well-governing of the Church, and the Preservation of its *Unity* and *Faith*, against *Heresy* and *Schism*, as they would always be necessary for the same Ends ; so have they, in all Times, been acknowledged to have been continued to their Successors ; and nothing more, that I know of, has been contended for by his Lordship's Adversaries : So that, if he pleased, he might soon have put an End to this Dispute, by pointing out the Particulars in which he thinks our Church, or her *Clergy* in her Behalf, have exceeded their Commission, and usurped Powers they have no Right to. How his Lordship, who is always charging Contradictions upon others, could so flatly contradict himself, so often as he does, in the Compass of a few Pages, as to deny that the Authority of the *Apostles* was derived down to their



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their Successors, and yet to affirm, that he has denied to their Successors no Authority, but such as the Apostles had not themselves, I cannot comprehend; unless it be, that, in the first, he spake his own Sense, and intermixed the other, for Convenience.

As for myself, as I brought not the Passages of Scripture now in Debate, to assert to the Governors of the Church an *arbitrary* Authority, or the Duty of a *blind* Submission to them; so all his Lordship has said upon them proves nothing against me, but that he has mistaken the Question; unless he can shew they carry in them no Authority at all, or that no Degree of Obedience to Church-Governors can be proved from them. This, indeed, his Lordship has endeavoured, as I have already observed, but in such a Manner as to destroy all Use of Words, and make it impossible any Thing should ever be proved from them. For, 1. He tells us, that Words, implying Authority or Submission, do not certainly and necessarily do so, because, in their first and original Sense, they have not that Signification. Thus, for Example, if we say *episcopatus* is a Name of Dignity and Authority: No, says his Lordship, it originally signifies an *elder* Person; therefore, when it denotes an Office, it does not imply Authority; a pretty Conclusion! From whence his Lordship may infer, that the *Elders*, that is, the *Ancients* or old Men, in the *Old Testament*, and *Senators* among the *Romans*, were Names of Age only. But, how ridiculous this is, his Lordship may see in Mr. *Selden de Syn.* who has exhausted this Subject. So

⊙ primarily signifies Duty only, that of inspecting or overseeing; therefore, it is not a Name of Dignity and Power, when used to denote the chief Ecclesiastical Governors in the *Christian* Church. And, by the same good Argument, it is not a Name of Dignity, when St. *Peter* uses the Abstract ἐπισκοπή, to express the *Apostleship* from which *Judas* fell; or when he calls our Saviour the *Bishop* of our Souls; it is not a Name of Authority, in that memorable Speech of *Constantine* the Great to the *Nicene* Fathers, when he gives himself the Title of being ἐπισκοπος τῶν ἑξῶ. So again ποιμήν, his Lordship tells us, denotes the Duty of the Person who has that Title, more than the Dignity; to feed, and not lord it over the Flock. Very well; therefore it does not imply Authority and Power, when given to our Saviour by St. *Peter* and St. *Paul*, after his own Example, who declares himself to be the true Shepherd; or when it is given to God, as it often is in *Scripture*. Who knows not those Places in the *Psalms*, *The Lord is my Shepherd*; and, *Hear, O thou Shepherd of Israel, thou that leadest Joseph like a Sheep*; to say nothing of the Use of this Word, in profane Authors, where it is a Title of the highest Dignity; and from thence often given by *Homer* to *Agamemnon*. But does it not properly signify a Keeper of Sheep? Yes; but such an one as governs them also. And, if we must adhere to the first and literal Sense of the Word, his Lordship should infer from it, that the People are really Sheep, and that it is the Duty of their Shepherds to lead them to Pasture and to Water, and the like

like necessary Consequences. His Lordship might just as well say this, as pretend this Word does not mean Authority and Government, when used of Men, in which Sense only, it is applicable to them.

But here this great Assertor of the People's Liberty, those poor Sheep who by their Pastors are so hardly used, thinks it necessary to put in his Caution, and warn the *Clergy*, that they are not, in Virtue of this Name of *Shepherds*, empowered to fleece the People, or carry them to Market, or drive them down a Precipice. And this important Admonition he inculcates with great Care, not only here, but in his other Books. Good God ! what Villains, what Monsters must he take the *Clergy* to be, to think such Cautions necessary ? If they really want to be thus admonished, the People cannot sufficiently abhor them ; they ought to be looked on as *Cyclopes* and *Cannibals* ; and what Thanks are due to this *Guardian-Angel*, that takes such wonderful Care of these distressed Sheep, in their extreme Danger !

But how does this good tender-hearted Bishop think our *Saviour* came to omit these wholesome Instructions, when he so often charged *St. Peter* to feed his Sheep ? Shall we impute an Omission of important and necessary Advice to infinite Wisdom ? Or shall we not rather think it Blasphemy, to put such Advice into our *Saviour's* Mouth, to think him capable of giving such Instructions to *St. Peter*, as cannot be reasonable and proper, without supposing the Person, they are given to, a Monster ;

Monster; a Monster of Stupidity and Cruelty, equally foolish and inhuman?

How much more pertinent had it been for his Lordship to have observed, on this Occasion, that it was the Duty of these Shepherds, in Virtue of their Title, to defend their Flocks from those *Wolves*, which, it was foretold, *should creep in amongst them in Sheep's Cloathing, and bring in damnable Heresies?* This had been a very proper Intimation, in this licentious Age, agreeable to the Instructions given us both by our *Saviour* and his *Apostles*. Very remarkable are those Words of *St. Paul* to the Pastors of the *Asiatick Churches* assembled at *Ephesus*, *Acts xx.* *Take heed to the Flock over which the Holy Ghost hath made you Overseers (ἐπισκόπους) to feed the Church of God: For I know that grievous Wolves shall enter in among you, not sparing the Flock. Also of your own selves shall Men arise speaking perverse Things to draw away Disciples after them.* But, had *St. Paul* warned them not to *fleece* their Flock, or *carry them to Market*, or *drive them down a Precipice*, what a strange Opinion must they have had of him, to find him capable of entertaining so absurd a Thought of them? These are Beauties of Speech, and a Species of *Monitions* peculiar to his Lordship. But it is Time to leave this Word; I will only add, that *ποιμαίνειν*, when used of Men, is much better rendered *governing* than *feeding*; and accordingly, in the Place of the *Acts* now cited, it is in the *Vulgate* not *pascere*, but *regere*; and, that any Kind of Government will come under this Word, his Lordship may know, from its being said of our



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*Survivour*, that he shall *rule* (ποιμανεῖ) *my People Israel*, Mat. ii. 6. and *govern the Nations* (ποιμανεῖ) *with a Rod of Iron*, Apoc. ii. 27.

This is his Lordship's first Way of eluding all Arguments, that may be drawn from the Names and Titles given, in Scripture, to the Ministers of the Gospel, and Governors of the Church : A happy Way by which a Man may confound all Language, but will never well explain any ; which is not to be done by adhering to the first or original Sense of Words, but by attending to the Force Use has given them, and to the Acceptation of them in good Writers : By his Lordship's Method, if he had pleased, he might have proved just as well, that ἀπόστολος and ἄγγελος, *Apostle* and *Angel*, are not Names of Dignity, since both, in their first Sense, are *Messengers* only, or Persons sent. And, besides, Angels are expressly said to be *Ministers*, and *ministring* Spirits. He that would see the Absurdity of this Way of arguing, from the literal Sense of the Names of Officers and Magistrates, more amply confuted and exposed, may consult the learned *Petavius*, in his *Ecles. Hier. l. 3. c. 8.*

A second Way, his Lordship uses to evade all Arguments from the Words used in the New Testament, is, not to deny that the Word has such or such a Sense, but that it does not *necessarily* carry that Sense in it ; because it is, by Allusion, applied sometimes to Persons, to whom, in the strict Sense, it is not applicable. Thus υποταγή, which is as strong a Word as can be used to signify Submission, does not necessarily signify so, when

when St. *Peter* commands Subjection to the *Presbyters*, 1 *Ep.* v. 5. because, in the next Words, he bids them be *subject to one another*; which is just as if he had argued, that nothing can be inferred, from the same Apostle's requiring us to *honour* the King, because, in the same Verse, he exhorts us to *honour* all Men, 1. *Ep.* ii. 17. I might tell his Lordship, that as good Commentators will inform him that, by this Precept to *honour all Men*, is meant all to whom Honour is due; so will they that, in this Place, where *Christians* are exhorted to *be subject one to another*, is meant, that all Inferiors should submit to all Superiors, in such Degree as is due to them; as when, in the like Manner of Expression, *Christians* are directed by St. *James*, V. 16. to *confess their Faults one to another*, the Context shews it is meant, that the *Sick* should confess to the *Whole*, not the *Whole* to the *Sick*. But I insist not on this, but allow ἀλλήλοις to be meant reciprocally. But sure it is absurd to argue against the ordinary and proper Use of a Word, because it is, in the same Sentence, used in a less proper Sense, and by Way of Allusion only to the proper one immediately preceding; and that when the Circumstances of the Place make it impossible to mistake its Meaning.

A third Way, his Lordship takes to defeat the Use I make of some Scripture-expressions, is to except against them as not certainly relating to *Ecclesiastical* Persons; but others: As for Example, with Respect to the last Place mentioned from St. *Peter* to prove the Duty of Submission to the *Presbyters*; some Doubt, he observes, may be

made, whether *πρεσβύτεροι* there mean Church-Elders, or old and aged Persons : IT DOES NOT UNDOUBTEDLY APPEAR, says his Lordship, *that Ecclesiastical Persons are here meant*, and IT IS NOT WHOLLY UNREASONABLE *to understand it of old Persons* ; for which he gives two strong Reasons. He acknowledges, “ That the same “ Word being used here, V. 5. as is used V. 1. “ it is not unreasonable to suppose, that they are “ the same Persons of whom the *Apostle* spake “ before ; but, 1. it is a very common Thing for “ the Sacred Writers to pass abruptly from one “ Subject to another, and from one peculiar Sig- “ nification of a Word, to a more common and “ general one.” (I wish his Lordship had given us some Instances he thinks parallel to this.) And, 2. he observes, that “ *St. Peter*, having called “ the *Pastors Elders*, in the first Verse, does not “ continue to speak to them under that Idea, but “ under that of *Feeders of a Flock*, throughout “ the three Verses following : So that, the first “ Word *πρεσβύτεροι* being almost *swallowed up* “ in the other Figure, he might [in the very “ next Words] the more easily use it in the “ common Acceptation.” This Observation would have been equally pertinent, if these *Presbyters* had been called *Bishops*, or by any other Title, except that of Pastors or Shepherds, and might as justly be applied to *St. Paul’s* Speech to the *Presbyters* at *Ephesus*, Acts xx. whom he charges to take Heed to his *Flock*, and *feed* the Church. But I dare say his Lordship is the first Man that ever thought there was any Repugnancy in these Ideas,

Ideas, or that one was swallowed up in the other; and cannot but wish his Lordship would try his Skill, and see, if he can give his *Presbyters* a Charge which shall carry the Idea of old Age all through it, and, at the same Time, speak pertinently. The Truth is, when *Presbyter* is a Name of Office, the Idea of Age is not at all attended to, as every body's Experience will tell him, in the Use of the same Word among ourselves, or in that of the Word *Alderman*, which, in its Origin, is of the same Import; and it is ridiculous to argue, that, in a Charge of three or four Lines given to either, their Names would be swallowed up, if the Idea of *old Age*, which is perfectly obsolete and worn out, were not alluded to, in every Expression; which if it were, the Speech itself would thereby become ridiculous. But what shews, how ill these Observations are applied to this Place, is, that the fifth Verse begins with the Word *ἐμὸς*, likewise ye *YOUNGER* submit yourselves *ὑποτάγετε*, which plainly shews that what he here enjoins to the *Younger*, is relative to what he had before enjoined the *Elders*. His Lordship makes a further Objection, from the Word *ὑποτάγετε*; to which a great deal might be said, to shew how much he is mistaken; but that would carry me too far, and, since the Thing I was to prove is already made so plain, there is no Occasion for it.

But, perhaps, his Lordship is more in the Right, when he observes, that the other Place I referred to, 1 Cor. xvi. 16. to shew that Obedience was due to the Ministers of the Gospel, is not



spoken of such. St. Paul's Words are these : *That ye submit yourselves unto such, and to every one that helpeth with us and laboureth.* Who the such are, we are told in the preceding Verse, the House of *Stephanas, who were the First-fruits of Achaia, and had addicted themselves to the Ministry of the Saints.* " Which Words, it is evident to his " Lordship, do not mean their being *Ministers* " *of the Word*, but their *Ministring to the Saints* " *in a temporal Sense*, and furnishing Necessaries to " such as wanted ; that the *Dean* knows, that this " is not an Expression ever used to signify the " *Ministers of the Gospel*, and that the Context " leads us not to any such Use of it, in this " Place." Thus his Lordship, in which one Thing is very truly said, that this Expression *is never used* (except in this Place) to signify Ministers of the Gospel ; but the Reason is, because the very same Expression is not used elsewhere at all. For the rest, I beg Leave to dissent from his Lordship for these Reasons : 1. This Expression, in the Verse I referred to, *every one that helpeth with us and laboureth*, *πάντες τοὶ συνεργοὶ ἡμῶν*, does, in St. Paul's Style, signify such as labour in the *Ministry of the Word* ; and, if it does so here, then my Reference is pertinent ; and it is reasonable to conclude the same is meant by *Ministry*, in the Verse foregoing. 2. *Διακονία*, or *Ministry*, when put in the absolute Manner it is here, without an Article, does, in St. Paul, always mean the *Ministry of the Word*. Thus 2 Cor. vi. 3. *Giving no Offence in any Thing, that the Ministry be not blamed.* 1 Tim. i 12. *Putting me into the Ministry.*

stry. 2 Tim. iv. 11. *He is profitable to me for the Ministry.* And Eph. iv. 12. a Place that should always be remembered by those who dispute about Church-Government, *εἰς ἔργον διακονίας.* He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers — for the Work of the Ministry: Nor, 3. does this Addition of *τοῖς ἁγίοις* destroy the Sense of the Word, for certainly they do, at least, as truly minister to the Saints, who do it in *Spirituals*, as they who do it in *Temporals*. The very same Expression occurs no where else, but one very like it does, 2 Cor. xi. 8. *I robbed other Churches, taking Wages of them, to do you Service,* *ὡς ἔδωκα διακονίαν,* (which is rendered in the *Vulgate*, *ad ministerium vestrum*, as the Expression here is by *ministerium sanctorum*) that is, that he might be able to preach the Gospel to them freely, as he explains himself in the preceding Words, — *ὁμῶς καὶ κερύσων καὶ τὰ ὑμῶν ἐργάζομαι παρ' ἄλλων ἐπιτρονύων,* are the Words of *Theophylact* upon the Place; in which it is remarkable, he uses the very Form of Construction which his Lordship thinks to make so much for his Sense, *παρ' ἄλλων, φησὶν, ἔλαβον, καὶ ταῦτα ὑμῶν διακονέμεν.* This, I hope, will by the Learned be thought a sufficient Proof, that the Expression in Dispute will bear the Sense I have given it. But, 4. if Ministers of the Gospel be not here meant, but such as ministered only in *Temporals*, then there is no Submission to the Governors of the Church recommended, in this Epistle, which would be a strange Omission in St. Paul, when he does it, with Respect to Persons so much inferior to them;

which Argument, I hope, his Lordship will like the better, because it is borrowed from him. 5. It is plain *Stephanas* is the Person whom *St. Paul*, in this Epistle, treats with most Respect, by naming him first, and in a very distinguishing Manner; and that he was the *ἀρχαῖ*, the First-fruits of *Achaia*: Now, it is known, from a famous Passage of *Clement's* Epistle, that the Apostles did ordain the *ἀρχαῖ*, in all Places, *οἱ ἐπιστάταις καὶ διακόνες τῶν ἐκκλησιῶν καὶ ἡ πόλις*. 6. If the Expression means *Ministring in temporal Things*, the Persons, appointed even for this Service, were Ecclesiastical Persons; and, if it would not be too great a Digression, I could shew his Lordship there is some Reason to think, that the first *Presbyters* were the Persons ordained in this Office. (See *Acts* vi. compared with xi. 30.) Who were not thereby excluded from ministring also in the *Word*, as appears by the Instances of *St. Stephen* and *Philip*. 7. If *Ministring in Temporals* be only meant, and that, by Persons who were of no Order in the Church, it would strengthen rather than hurt my Argument; for, if Submission be due to these, *a fortiori* is it to the *Presbyters*, or those who are appointed to *preside*. But, 8. that his Lordship may see I am not singular in my Opinion, I will finish this Point with giving him the Sense of a learned Commentator on the Place, a *Socinian*, indeed, but whom his Lordship will not like the worse, for that; for the *Socinians* have studied the Scriptures with great Application, and his Lordship knows *Hereticks* speak their Thoughts freely and without Restraint; thus then *Slichtingius* on

on the Place: *Et in ministerium sanctis ordinaverunt seipfos.* *Hæc altera, eaque etiam major ipsorum laus est, præsertim si ministerium sermonis intelligatur, ut sequentia docent, v. 16.* Where, upon these Words, *Et omni cooperanti & laboranti*, he adds, *nempe in sermone & doctrinâ, &c.* Nothing can be more full for my Sense of this Place, than this Explication; but, had I been mistaken in it, it is of no Importance; as long as the former Passage in *St. Peter* stands good, my Argument will do so too, that *Epaphroditus* is used of the Submission due to Church-Governors: Which was the Thing to be proved.

A third Instance, his Lordship thinks he has found of my applying to Ecclesiastical Superiors Expressions that do not relate to them, is my referring to *Phil. ii. 29.* as a Proof, that they ought to be had in Honour. Here his Lordship is filled with Astonishment; and, were he not very meek, would be so with Indignation too: "for that *Epaphroditus* was not then among the *Philippians*, either as a Ruler, or in any other Capacity, but was now coming to them from *St. Paul*, who tells them, how to receive so good a Man, on Account of his personal good Qualities; and that such as him they should have in Honour." In all which, how much his Lordship is mistaken, a few Words will shew. For, 1. Though *Epaphroditus* was now coming to the *Philippians* from *St. Paul*, he came first to *St. Paul* from them, as is plain enough from the Context, and is still more so from *iv. 18.* so that hinders not but that he might be in any Office in that Church, though not then present with them. 2. If the Context be



be compared with what is said of *Epaphras* (the same Person, as *Grotius* well observes) *Col.* i. 7, 8. it will appear he was a Preacher of the Gospel.

3. That he was the chief Governor or Bishop of the Church at *Philippi*, and that that is meant by his being called here their *Apostle*, ἡμεῖς ἡ ἀπόστολος, is not only the Opinion of *Theodoret* and *Jerom*, no mean Authorities, and of others of the Ancients; but *Blondel* also and *Salmasius* are in the same Sentiment, for whom, I do but not, his Lordship has all due Respect: As the Reader may see more at large, in Mr. *Burroughs's Treatise of Church-Government*, c. 6. a Book which well deserves to be better known. Nor, 4. am I singular in my Opinion, that St. *Paul* directs them to have him in Honour, not merely as a good Man, but as acting suitably to his Character, as a faithful Minister of *Christ*, and one who spared no Pains, avoided no Dangers, to do his Duty; which, whatever Instance it were in, is here called *the Work of Christ*; and, if so, then, by Parity of Reason, Honour from hence will appear to be due to other Ecclesiastical Governors, if they discharge the Duty of their weighty Office, as they should; and that, with his Lordship's Leave, we will in Charity, and, indeed, in Justice, suppose them to do, till the contrary appears. 5. We must observe, that the Apostle here requires not only *Epaphroditus* to be had in Honour, but *such as he was*. Does his Lordship now think, that the *Apostle* included none within these Words, but such as were exactly and in all Things like *Epaphroditus*? If he does, then, indeed, Ecclesiastical

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Governors must claim no Regard, from this Text, except in Time of Persecution, and great Danger ; but if that *such* is not to be so restrained (and it is absurd to say it should, then Regard and Respect may, from hence, be claimed to other worthy and good Pastors. But, 6. Suppose his Lordship in the Right, how very little does he gain by proving, that, of two Places referred to for something I expressly said, *I thought scarce worth observing*, one of them was not sufficiently attended to by me? *Egregiam vero laudem* — But to proceed,

A fourth Way of eluding all Texts, that may be urged in Proof of Ecclesiastical Authority, is to plead that they relate immediately to the *Apostles*, and particularly to *St. Paul, who had a Right to order some Things, and to give Precepts to Christians* ; which Right was founded on his Apostleship, and the immediate Commands he received from Christ ; and so, for the Power of *Discipline* claimed and exercised by *St. Paul*, it is what he received *immediately*, as an *Apostle* ; and, therefore, in his Lordship's Opinion, no Argument can be drawn, from hence, to prove that the Governors of the Church, in after Times, have a Right to *order* or to give Precepts, or *exercise Discipline*. And, because many Expressions will still remain untouched,

A fifth Refuge, his Lordship has, is to alledge, that, if they do not relate to the *Apostles*, yet they do to Persons *immediately commissioned* by them, such as *Timothy and Titus, Persons well known to St. Paul, and thoroughly instructed by him* ; and even them

them his Lordship strips of all Authority, for Fear what they did should be drawn into Example; he assures us that the Directions, *Timothy* was to give, were, all, the Directions of *St. Paul* himself; who tells him expressly, what he shall teach and declare. He trusted him with the *Depositum*, and *Timothy* could of Right go no farther; nor was he left to give in Charge, or to teach any Thing he should please, but that only which he had received. So likewise for *Titus*, he was left in *Crete*, not to perform his own Will, but what *St. Paul* judged proper, and expressly directed him to do. Thus, in his Lordship's Judgment, *Timothy* and *Titus* were sent by *St. Paul*, to carry Messages from him to the Churches of *Ephesus* and *Crete*, rather than to preside over and govern them.

But how contrary is this, both to the Truth of the Fact, and to the Sense of all Writers, ancient and modern, before his Lordship? This is just as if one should argue, that a *General*, or *Governor* of a Province, or any other Person intrusted by his Prince with a Command, has no Authority to direct any Thing, to correct Disorders, or punish Offenders, because they all have their several Instructions by which they are to govern themselves; whereas these Instructions, instead of proving those they are given to, to have no Authority, are, indeed, the very Proof they have; nay, if this Argument were good, it would prove that even Kings themselves have no Authority, when they are obliged to govern according to Law, since the Laws are Directions to them, how to act in the Exercise of the

the Power committed to them; nay, our Saviour himself, at this Rate, had no Authority; for he did not his own Will, nor spake of himself, but as he was commanded by the Father: *Verily, verily, I say unto you, the Son can do nothing of himself. I can of my own self do nothing: I must do the Work of him that sent me. I have not spoken of myself; but the Father which sent me, he gave me Commandment what I should say, and what I should speak.* These and other the like Declarations, St. John tells us, our Saviour made to the Jews, not to prove that he had no Authority, but that he had all Authority.

As to the Fact, it is most evident from the Epistles to *Timothy* and *Titus*, that St. Paul gave them both Authority to govern the respective Churches they were set over, to ordain Elders, correct Disorders, to censure and depose even Presbyters themselves, who made *Schisms*, or taught any Thing contrary to sound Doctrine: In a Word, to exercise all *Episcopal* Authority; as the Learned have well proved, and particularly Mr. *Burroughs*, in the *Treatise* before-mentioned. And the same learned Writers must convince every impartial Man, who is a competent Judge in these Matters, that the Arguments taken from the Authority given to these by St. Paul, or even from that which was exercised by St. Paul himself, are not to be eluded by that stale Pretence of the Enemies of *Episcopacy*, and Church-Power; that they were extraordinary Persons, and that, therefore, their Power died with them. All Pretences of this Kind are effectually defeated, by distinguish-  
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ing between the *ordinary* and *extraordinary* Work of the *Apostles*, or of those sent by them. For, though the *extraordinary* was either personal, or continued in the Church but a little Time, yet the *ordinary* was not so; that was necessary to be continued to the Church, as long as the Church should last: And such all Men, hitherto, have esteemed the Preaching of the Word, the Administ'ring the Sacraments, and the Exercising of Discipline to be: And, therefore, in all such Matters, the Precepts and Examples of the Apostles, and of those commissioned by them, have been justly insisted on and followed by Ecclesiastical Governors, in all succeeding Times. This was the Sense of the Church in the primitive Times, and has continued to be so ever since, and, no doubt, will be, in Defiance of all his Lordship's Efforts to the contrary; who will not allow St. Paul's Example a sufficient Warrant to subsequent Pastors to rectify any great Indecency or Disorder in the Church; nor his Injunctions to *Timothy* and *Titus*, to reprove Sinners, a just Ground for other chief Ministers, in the ordinary State of the Church, to do the same; because, it seems, they were intirely and perfectly instructed and directed by St. Paul, and himself was an Apostle. But, if the Governors of the Church have no Right, from hence, to these Acts of *Duty* rather than *Authority*, much less can his Lordship bear the Thoughts of their pretending any Right from St. Paul, or those commissioned by him, to any Acts of a higher Nature, and that carry in them a real Power, such as will prove them to be properly Governors, and that

Submission

Submission and Obedience is due to them, while acting in Christ's Name, and agreeably to his Commission; which is all that the Assertors of Church-Power do contend for: A Thing his Lordship wants often to be put in Mind of, who, instead of the sober and just Conclusions the Governors of the *Christian* Church have drawn, from Scripture, for the Ground of a reasonable and necessary Power, is always misrepresenting them, as making the most absurd Inferences imaginable, to support an Authority, they have never once claimed. And, because such exorbitant Claims cannot be justified, from Scripture, therefore, what his Lordship contends for must be right; as if there were no *Medium* between Extremes.

But his Lordship thinks he has succeeded to Admiration, and effectually stripped Church-Governors of all Authority; for they are neither Apostles, nor immediately sent by them; and no other Persons are, or, indeed, could be mentioned, as using any Authority, or receiving any. And, if we should argue, that *Timothy* is directed by *St. Paul* to commit the Things he had heard of him, to *faithful Men, who should be able to teach others also*, the Answer is ready: These Men were such as *Timothy knew well*, and he was to commit nothing to them, but what he had heard from him. Thus every Thing is personal, and nothing can be concluded for any Authority in the Ministers of the Word, in After-times: And, by the same powerful Argument, his Lordship might deprive the Ministers of the Gospel, not only of all Right of Maintenance for their spiritual Labours, upon

upon Pretence that whatever can be said for it, from Scripture, is said, with Respect to the Ministers, who did then preach and labour in the Word; he might, with as good Reason, argue for sinking the whole Order of Ecclesiastical Persons; for what Authority has any Person now to preach the Word, or administer the Sacraments, or by any other Act to minister in holy Things, from any Thing in Scripture? The Commission given by Christ to preach and baptize, I have already observed, was given to those only who were present, his Apostles; and, therefore, when his Lordship pleases, he may tell us, it was only *personal*, and that no other Persons have any Share in it. There is no Maintaining either the Rights or Duties of a standing *Ministry*, but by Inferences drawn from the Commissions our *Saviour* gave to the *Apostles*, together with their Examples, and the Instructions they gave to others. And, by the like Inferences, we may assert their ordinary Authority also to their Successors, without which, the Duties, they are charged with, can never be effectually performed. But, if nothing might be concluded, from Scripture, but what is expressly, in the Form and binding Words of a Law, contained in it, and in direct Terms declared to be perpetual, there would be an End not only of Church-Power, but of all Obligation to Obedience, from thence, even to our Civil Governors, and, indeed, to every other Duty. And I would not despair, on this Foot, to prove, that Scripture is the most improper Thing in the World to be made a Rule of, for that, according to his Lordship's

ship's Method of interpreting and applying, nothing can ever be ruled by it; which is the best Argument against appealing to *Scripture*, as a perfect Rule, that can be put into the Hands of our sworn Enemies the *Papists*, whose Cause his Lordship never promotes more, than when he appears most warm against it; as it were easy to shew, would it not carry me too far from my present Subject.

But his Lordship is not content to deny, that Church-Governors have a Right to any Power or Authority, in Virtue of any Thing I have alledged from Scripture; he will not allow so much as their Right to any Esteem or Respect from their Flocks, if claimed from thence; and yet confesses the Text, *1 Thess. v. 12, 13.* where St. Paul beseeches them, *to KNOW them who labour among them, and are over them in the Lord, and admonish them, and to ESTEEM THEM VERY HIGHLY IN LOVE*, does relate "to the Teachers or Instructors of the *Thessalonians*, whom St. Paul beseeches them to consider and take Notice of." But, sure, these Persons are more than *unauthoritative Teachers*. The Text calls them *τῶς ἐπιστάταις*, those that preside over them; and I believe any good Commentator, ancient or modern, would have told his Lordship these were the *principes cœtus*; and that *ἐνδεύει* is more than to consider them, it is to respect, *ἐν δὲ μὴν* &c. (See *Grotius* and *Theophylact*.) Well, but whatever Respect is here required to be paid, his Lordship desires it may be observed, that it is for their Works Sake, not for the Sake of what they profess to do by their Office; but for the Sake of their



*actual Doing their Office in the Lord.* No Respect therefore is due to them, on Account of their *Function*; you must first be sure of their actual Doing of their Office, and that they *labour* as much as you think they should, before you shew to a Governor of the Church any Respect; and, if you think he does not thus labour, then this *Text*, instead of being a Ground for such an one to claim Respect from you, is a good Warrant for you to shew him all the Disrespect you can. These are the necessary Inferences from his Lordship's Explication of this *Text*, in which he plays the same able *Critick*, as when he proves, from the Thirteenth of the *Romans*, the Right and Duty of *Resistance*. For, there also, the Ground of the Obedience, required by *St. Paul* to our Civil Governors, is, that they are appointed by God to be his *Ministers to thee for Good*; *attending continually upon this very Thing*. When, therefore, you think them not to answer this Character, if they do not *actually and continually so attend*, and do not, in your Opinion, duly execute the Will of God, you are absolved from your Obedience and Subjection: By which Comment the whole Design of the *Text* is utterly defeated; and that, which was said by *St. Paul* to remove from *Christianity* the greatest Calumny, and, were it once credited, the most hurtful that could be cast upon it, that it encourages Faction, Sedition, and Rebellion, is, by this Explication, made to justify the Scandal it was intended to remove, and to abet and countenance the Crimes it most expressly forbids. Such a happy Interpreter of Scripture is his Lordship,

who

who can encourage Sedition in the State, and Faction and Schism in the Church, from those very Texts that were designed to preserve the Peace and Unity of both. As to those Words, *for their Works Sake*, in the *Text* before us, *Grotius* would have informed his Lordship, that *Work* here is the *Function*, *ἔργον* hic intelligit, *διακονίαν*, *quā funguntur*, *quæ certè veneranda est*. Respect is due to our Spiritual as well as Civil Governors, on Account of their Office, and they are ordinarily to be supposed to discharge their Duty, as I observed before, till the contrary very manifestly appears. That is in common Justice, as well as for Order's Sake, due to them; and consequently this *Text* will be a just Ground for requiring Respect and Honour to be paid to them. This has always been the Sense of wise and good Men, who were not so stupid as not to see this Objection, and yet thought this and the like *Texts* sufficient Authorities to prove what I have brought them for. Thus *Chrysostom* on *John* xx. brings this very *Text*, and that of *Hebr.* xiii. [*obey them that have the Rule over you*] notwithstanding it follows, *for they watch for your Souls*, as good Proofs of the great Reverence due to the Ministers of *Christ*. *Μεγάλη ὁ ἡμεῖς ἱερέων ἀξία*. But does he, therefore, take on him the Patronage of ill Ministers, of such as are unworthy of the Priesthood? No; far be that from him! *Ταῦτα λέγω*, says he, *ἐκ ἀποδοχῆς τῆς ἀναξίως ἡ ἱερωσύνης διοικῆσαι, ἀλλὰ καὶ σφόδρα ἐλεῶν καὶ δακρύων*. But even such, he thinks, ought not to be judged by the Populace, by the meanest of the

People, καὶ οἱ ἀρχιερεῖς, καὶ μάλιστα οἱ πρῶτοι ἀφ' ὧν, who are commonly the most forward to censure and judge their Pastors. And, upon the other Text in the Hebrews, he puts the Question directly, Τὶ ἐν, παρὶ ἀρχόντων πεδιδόξαι δὲ, καὶ καὶ οὐκ ἔστιν; To which he answers, *Yes, if he do not teach false Doctrine; for they sit not in the Seat of Moses, but of Christ himself; all therefore whatsoever they bid you observe, that observe and do, but do not ye after their Works.* Thus this great Man, agreeably to the Sense of all wise and good Men before and since, as far as appears, till his Lordship arose, who seems to think too little Respect cannot be shewn to the Priesthood; else he would not have thought this Age had wanted any Cautions of this Sort. I cannot but say, that, as little as I like this new Interpretation, there is nobody living I had rather have it come from than his Lordship, who, when he thinks fit to make Trial of the Labour and Work of the *Episcopacy*, will, I doubt not, by Experience be convinced, that there is no Danger of a *Bishop's* having more Esteem and Regard shewn him, than is necessary to give Success to his good Endeavours, and carry him through the Weight of the Pastoral Care, to the Edification of the People, and the Satisfaction of his own Mind.

Having given the Reader the Substance of his Lordship's five first Sections, I should now pass to the Sixth; but cannot leave these, without taking Notice of two very judicious Reflections his Lordship has made upon the Words διδύκαλθαι and ἐνηνέχειν. I had observed, that our Teachers and  
Spiritual

Spiritual Governors are called, in Scripture, by Names that plainly carry in them Power and Authority ; one of which is *διδάσκαλος*, *Teacher*, a Name applied to our Saviour, and that, by himself. As this is a very true, so I thought it a very inoffensive Observation. But his Lordship cannot bear it, and tells me I should particularly have avoided it, " because *Christ* is the *one Master* or "*Teacher*, in the highest Sense ; it is a Sacrilege, " therefore, to take that Regard which is due to " him, and place it upon others. And that, if " we will argue from the same Names being gi- " ven to others, which are given to him, we ought " to do it with Caution and Fear of offending ; " and to acknowledge, that it is in a *subordinate* " and much lower Sense, even supposing the " Words to carry the *Idea* of Authority along " with them." For Fear the good People of the Church of *England* should think we advance ourselves into *Christ's* Place, and should thereby be deceived into the Believing, that our Authority is equal to his ; that we have a Right to make new Articles of Faith, and a new Gospel, and what not ; to all which they are *implicitly* to submit, upon Pain of Damnation. A very sad Thing, indeed, should it so happen ! But to me, I confess, there appears so little Ground for any such Apprehension, that I cannot but think this Caution as unnecessary as his other important one about *Shepherds*, that they are not to *fleece* their People, or *drive* them to *Market*, or down a *Precipice*.

His Lordship was conscious, how easy it was for me, on this Occasion, to defend myself. His



# 134 *Scripture vindicated, &c.*

Concordance would shew him, that this Word is a Word of Authority, from *John* iii. 10. and *Rom.* ii. 20. that it is not only a Word of familiar Use, in the *New Testament*, but also appropriated to denote a particular Order of Ministry. See *Acts* xiii. 1. *1 Cor.* xii. 28. *Eph.* iv. 11. and in these, and all the other Places where it is used, it is without that Caution that, in his Lordship's Judgment, is so necessary. St. Paul never once warns us to take Notice, that these Teachers are but *subordinate to Christ*; nor does he apprehend he shall be thought guilty of any *Sacrilege*, in taking that Title, as he often does, to himself. But the Spirit of the good Bishop is still full of Fear, of what may be the Consequence of applying such a Word *promiscuously* to Church-Governors; and, to support one absurd Reflexion, makes another, that is much more so; and tells us, "that we ought, above all Things, to avoid the *Appropriating the Terms* made Use of for *Christ* himself, and his *Apostles*, and their contemporary Teachers known and approved by them, *promiscuously* to all Governors, Teachers, and Pastors (so called) in all Ages of the *Christian Church*. This he cannot persuade himself to do: He thinks it a great Crime." What his Lordship means by his *Parentesis*, I know not, unless it be to signify, that, when any of the People do not like their *Pastor*, they are at Liberty to tell him he is no Pastor, only a *Pastor so called*. And as little do I understand his *Appropriating promiscuously*; but if his Lordship's Reflexion be just, then, as we must not give to the Ministers of the Gospel the Title of *διδάσκαλος*, so neither,

neither, for the same Reason, must we give them those of ποιμὴν, or ἐπισκοπῶν, or πρεσβυτέρων, or δάκονος; that is, we must not call them *Bishops*, or *Presbyters*, or *Deacons*, or *Ministers*, or *Pastors*, or *Teachers*; for these are the *English* of those Terms; and what then, I pray, is it his Lordship's Pleasure they should be called? If no Name be left, in a little Time, there will be none of the Thing exercised by them. And then there is, at once, an End of all Disputes about Church-Authority, when there are no Persons left to lay Claim to any Part of it. Had I found it, in a nameless or unknown Author, I should have taken this whole Reflexion to be nothing better than a grave Banter, and that the Writer designed nothing less than to subvert *Christianity* by depriving it of a *Ministry*, under a seeming Zeal for it. But far be it from me to entertain any such Suspicions of one of his Lordship's Rank and Station in the Church, and whose peculiar and distinguishing Character is Sincerity.

The other Reflexion of his Lordship's, I cannot pass by, is upon the Word ἐπιπλήξαι, to *rebuke*, which is one of the many Words I had mentioned to prove, that the Apostles, when they saw Occasion, knew how to change their Style, and shew they had a Right to express themselves with great Severity. Now it happens most unfortunately for me, that this Word ἐπιπλήξαι is used, but once, by St. Paul, and that is in the Instructions he gives to *Timothy*; one of which is, not, that he should rebuke — but that he should not rebuke.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, 1 Tim. v. 1. What Mat-

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ter of solid Triumph does not his Lordship find here? 1. He observes, that, if *Timothy* had a Right to *rebuke severely*, it cannot be proved the Spiritual Guides, of later Ages, have the Powers of *Timothy*, who was immediately instructed and directed by an Apostle. This is the old Song; so let it pass. But, 2. says his Lordship, if this Direction to *Timothy* supposes all *Spiritual Guides* to be possessed of this Right, it must suppose them all likewise to be advised not to make Use of it, and to act against an Apostle's Advice, whenever they do. What can be more sagacious? St. *Paul* advises *Timothy*, who was but *young* (see 1 *Tim.* iv. 12.) not to rebuke an *Elder*, or an aged Person (which *Cbrysestom*, *Theophylact*, *Grotius*, and others think to be meant here by *πρεσβυτέρω*) but to *intreat him as a Father*; therefore *Timothy* must never rebuke any Person, in any Case; no, not when he should come to such an Age as would make it more decent for a Rebuke to come from him; no, not even *young* Offenders, who are young in every Thing, but Wickedness: And, therefore, no other Bishop of the *Christian Church*, in any Instance, or any Circumstances, must ever do so; for, if he does, he acts against the Apostle's Advice. But does not the very Prohibition, to *rebuke*, in one Case, allow the Doing of it, in others? Does not the same Apostle direct *Titus*, who had to do with a very perverse People, *καὶ ὡς*, *to rebuke them sharply*, and *with all Authority*; *μὴ ἀποτομίας, μὴ αὐθεντίας*, says *Theophylact*, upon the latter; and, upon the first, *σοφῶς διὰ τὴν ἁλυσίν σου λόγον*. Now if his Lordship can set the

Bounds

Bounds between *ἐπιτιμᾶν* and *ἐλέγχειν*, which are both translated by the same Word, or can shew that the first implies a greater Degree of Severity, than the other with its Adjuncts of *sharply, and with all Authority*; then he may have some Reason to say, the Apostle forbids the first, in any Case, but allows the other, on all proper Occasions. But, if this be extremely trifling and ridiculous, then what is become of his Lordship's Observation? His Lordship says, *Titus was directed to rebuke with all Authority, in a Manner becoming one commissioned by an Apostle to do every Thing necessary for their Good*; as if other Spiritual Pastors were not commissioned by as high an Authority; or that an immediate Mission from an Apostle were necessary to authorise a Pastor to what he saw was necessary for the Spiritual Good of those committed to his Care. The Pastors of the Church have the Commission of *Christ*, and what is necessary to to be done for the Good of the People is, in many Cases, a Commission itself. And, whatever Powers of this Kind the Governors of the Church had then a Right to exercise, their Successors must have the same Right to, and particularly this of *reproving* and *rebuking* Sinners. And no Bishop, I believe, was ever weak enough to think he might not *ἐπιτιμᾶν*, in other Cases, because St. Paul advises *Timothy* against it, in one. One Instance is under my Hands; the Bishops of the Council of *Antioch*, in their Synodical Epistle, speaking of *Paulus Samosatenus*, say, that, if he really were not guilty of some Things he was charged with, yet that he ought, as a Bishop, to have avoided even



even the Suspicion of them, for how else can he be fit to *reprove* others? Πῶς γὰρ ἀνὴρ ἐπιπλήξεν ἢ νουθετήσεν ἑτέρον; *Euseb. Hist. Eccl. p. 282.* Need I add, for his Lordship's Information, that ἐπιπλήξεν is ἐπιτιμῶται, nothing more, and ἐπιπλήξει ἐπιτιμῶται, as *Suidas* and *Hesychius* will tell him. But by this Passage his Lordship may, at the same Time, see, that νουθετεῖν, which is here joined to ἐπιπλήξεν, is not so little a Word as he seems to think it, when he says it is an unfortunate Instance for my Purpose, because *St. Paul* exhorts the People also νουθετεῖν, to admonish one another. This Cavil is already answered, it not being now first made. I shall therefore only add here the Remark of *Grotius*, a Person of great Learning, Wisdom, and Judgment, and who knew how to make the right Use of Scripture; νουθετεῖν, says he, *omnium quidem Christianorum est, sed eximio jure ad Presbyteros pertinet, ut morum magistros.*

But, perhaps, his Lordship's Remarks and Observations upon Scripture may be more solid, where the Subject Matter is of more Importance. Having spent near thirty Pages upon two of mine, he comes, *p. 49.* to the Subject of *Excommunication*, upon which one might reasonably have expected some *Eclaircissement*, considering how much his Lordship long since wished for an Opportunity of giving the World his Thoughts upon all *Texts* relating to Church-Power, of which *Excommunication* is, confessedly, the chief. But alas! the Reader will find himself disappointed, in Proportion to his Expectation; the whole Section is mere Amusement, made up of Complaints, according

according to Custom, and the most pitiful Cavils that ever came from any Pen. First his Lordship complains, I have greatly mistaken his Meaning, when I say, "The Opposers of Church-Authority" "deny any Thing to be meant by the Church's" "judging its Members, but what every private Man" "has a Right to, nay, cannot but do, take Notice of the Behaviour of a disorderly Brother, and" "judge him to be what he is." In these Words I have not, by any Expression, directly pointed out his Lordship; but I will own, this is one of the few Places in which he is in the Right, in thinking I had him in my Thoughts; and, whether my Memory deceived me much, let the Reader judge from these Passages.

I do not doubt, says his Lordship, p. 39, of his Answer to the Com. *but the Nature and Usefulness of the Thing* [not any Authority or Commission derived from Christ] *is a sufficient Justification of any Christians* [not, does make it the Duty of the Governors of the Church] *who set a Mark upon the open Immorality and Wickedness* [not their Herefy or Schism] *of any professed Christian, even by refusing to them the peculiar Tokens and Marks of Christian Communion*, [not by judicially declaring them to be cut off from the Body of Christ's Church] *as well as by avoiding their Company and Conversation.*—"But what is this to their being Judges" "of the Behaviour of others, in the same Sense" "that Christ is? Every Christian has a Right to" "judge; nay, he cannot help Judging of the Behaviour of Men by a plain Law, acknowledged" "and received by the Offender himself. That is," "every

“ every Man will judge *him* to be a *Murderer*, who  
 “ takes away his Neighbour’s Life unjustly, and  
 “ *him* to be an uncharitable Man, who never does  
 “ any *Acts of Charity*; and every *Christian* has a  
 “ Right to shew his Sense of these *open Sins*. But  
 “ this is one Thing; and Judging so as to pre-  
 “ tend to determine other Men’s *Consciences*, and  
 “ fix their Condition, or at all affect it in the  
 “ Eyes of God; this is another Point intirely.  
 “ The one is *authoritative*, the other is not *authoritative*, either so as to be peculiarly lodged in  
 “ any one Part of *Christians* over another; or  
 “ so as at all to affect the Salvation of the Person  
 “ judged.” Here are plainly in these Words two,  
 and but two Sorts of *Judging* supposed; the one is  
 affirmed to be *authoritative*, the other not. Of  
 these, *this* is one, the Right every private *Christian*  
 is declared to have; but the Right the Church  
 has to judge, in his Lordship’s Opinion, is no  
 more than that every private *Christian*, nay, every  
 Man, *Christian* or not, has: For, if it be any  
 other, then there is a third Sort of *Judging*, between  
 that of every private Man, and that which his  
 Lordship so strenuously denies. So that this sin-  
 gle Passage is, I think, a full Proof that I have  
 not mistaken his Lordship’s Sense. A second is  
 in the next Page, where his Lordship wonders at  
 a “ *learned Member’s* contending warmly, that  
 “ there are Men who have a Right to judge in  
 “ one Sense, in Opposition to him, who has  
 “ contended against it only in another: — ar-  
 “ guing from what is, indeed, no more than a  
 “ Right in all *Christians*, to see *open Wickedness*,  
 “ and

“ and to judge wilful Sin to be contrary to  
 “ *Christ’s* Laws, and the notorious Sinner un-  
 “ worthy of being acknowledged by them as a  
 “ Brother.” A third Passage we have in Page  
 the forty-third, “ The one [Kind of Judging] re-  
 “ lates to the Authority of *Judges* OVER *Men’s*  
 “ *Consciences*; the other [that of *Excommunicati-*  
 “ *on*] relates to quite another Matter, to the  
 “ Right of all *Christians* to avoid the Company  
 “ of a Person acknowledged to be an open noto-  
 “ rious Violator of the Laws of *Christ*, and of  
 “ the *Dictates* of his own *Conscience*. The one re-  
 “ lates to an *Authority* assuming to define, in the  
 “ Case of particular Persons — the *other* relates  
 “ to what is not, indeed, *properly* Authority; but  
 “ a Right which all *Christians* have to avoid an  
 “ open, wilful, scandalous Sinner, if they can.”  
 Judge now, Reader, if his Lordship has not Rea-  
 son to complain, that I have greatly mistaken his  
 Meaning.

Many are the Remarks that might be made up-  
 on the Account here given of *Excommunication*; but that is not my present Business. I shall only observe, what is most material in it, that his Lordship shelters himself under the Authority of *St. Paul*, “ who hath, he says, in Effect, asserted the  
 “ same Thing more strongly, when he asks, with  
 “ Disdain and Indignation, *Who art thou, that*  
 “ *judgest another Man’s Servant?* Rom. xiv. 4.” This Text has often been abused, but never more than by his Lordship, who first takes the Sound for the Sense, and then thinks himself very safe under it. *St. Paul*, in this Place, forbids *Judging*;  
 in



in the Place concerning the incestuous *Corinthian*, he blames the *not Judging*. How now is this seeming Contradiction to be reconciled? Why thus, and only thus, says his Lordship, "By *Judging*, in "one Place, is meant an *authoritative Judging* "over *the Consciences and Religion of others, so as* "to fix their future Condition in the Eyes of God: "In the other Place, *Judging* is only *Seeing* a no-  
 "torious Sinner, and to shew we know a Mur-  
 "derer to be a *Murderer*." This is his Lordship's Way of reconciling these two Places; and such an one it is, as I believe never came into the Head of any Man before. What St. *Paul* meant, in the first of these Places, is best learnt from the Argument of the Chapter whence it is taken; which is all spent in endeavouring to reconcile the *Jewish* and *Gentile* Converts to one another, and to remove the Animosities occasioned by the different Sentiments they had about *Meats* and *Days*; Points, about which neither *Christ*, nor the *Apostles*, nor any *Council* of the Church had, as yet, determined any Thing. The *Gentile*, who understood the Liberty he had in *Christ*, and that he was not obliged to the *Jewish* Observances by Faith in him, is the *strong* Brother, and the *Jewish* the *weak* one; who had not yet Strength enough to shake off the Sentiments he had been bred in, of the Necessity of observing the *Law* in Order to Salvation. These the Apostle labours to bring to a Temper; and with great Earnestness exhorts them to live well together, and bear with one another; than which, in the Infancy of the Church, nothing could be more necessary. He exhorts the *Weak*,

not to *judge*, that is, not to censure or condemn the *Strong*, as if it were a Sin in them not to abstain from the Meats, or not to observe the Days themselves did. The *Strong*, on the other Hand, he exhorts, not to *despise*, or *set at naught*, and treat with Contempt the *Weak*, which they were, perhaps, apt enough to do, of themselves, but were made a great deal more so, by the Provocation the Behaviour of the *Jew* gave them. It is very remarkable, that it is the *weak* Brother that is forbid to *judge*, as the other is to *despise*; as if on Purpose to prevent the absurd Interpretation his Lordship has put upon the Word. And it is with the *weak* Brother the Apostle expostulates so warmly, in the fourth Verse, and whom he assures, in such full Terms, that those whom he censures with so much Bitterness, as impure and unholy, that is, the Converts from among the *Gentiles*, are accepted with God, though they do not observe the *legal* Ordinances. *Who art thou that judgest another's Servant? To his own Master he stands or falls; but he shall be bolden up*, or stand. I have taken the Liberty, in this Verse, to put *another's* instead of *another Man's*; because that cannot be a proper Expression, when *that other* is God. The same Unaccuracy our Translation has in other Places, as 1 Cor. ii. 11. *even so the Things of God knoweth no Man, but the Spirit of God*; where it is manifest, *no Man* should have been rendered *no one*. But this by the by. St. Paul does not take any Pains to prove to the *Gentile*, that the *Jew* would be accepted, for of that there was no Question; but to convince the *Jew*, that the *Gen-*

*tile*

tile would, since, what he did, he did to the *Glory of God*, as well as the other. The Remainder of the Chapter is chiefly spent in pressing *Charity* towards the weak Brother. This is the Substance of this Chapter, which is conducted with great Address, and is itself the best Comment upon the several Parts of it.

As to the particular Words in which his Lordship takes Refuge, they contain no other Precept than what *St. Paul* often gives, in other Places; no other than what is our Saviour's own Command, *Matt. vii. 1. Judge not, that ye be not judged*: A Duty much insisted on, in the *New Testament*, to prevent those rash and uncharitable Censures, which human Nature is always but too prone to, and which, when indulged, are of extreme ill Consequence to Society, at all Times, but were more especially so, in the Infancy of the Church, when nothing, humanly speaking, but the greatest Unity and Love among themselves could support so small a Body, labouring under so many Disadvantages, and exposed to so many Dangers as they were then threatened with on every Side. The strictest Prohibitions, therefore, were necessary to restrain this evil Practice which Men so naturally run into, especially in religious Differences, in Order to preserve *Christians* in a perfect Union with their Pastors, and with one another.

Now, however hard this Duty be to put in Practice, there is no one expressed in Words easier to be understood. Nor did ever any one, in Earnest, think there was so much as an Appearance of a Contradiction between a Prohibition to private  
*Christians,*

*Christians*, not to censure one another, and a Command to the Governors of a Church, to censure its Members : Since it would be as absurd to infer, that, because private Persons may not judge, therefore, a Church by its Governors may not ; as it would be to infer, from the like Prohibition, that the Civil Magistrate may not judge the Members of the Civil State. There was, therefore, no Occasion for his Lordship's Distinction to help *St. Paul*, but purely to extricate himself. Private Persons are not to judge their Brethren, be they in Fault, or not ; but should leave that to those whose Province it is ; to God himself, and to those to whom, by his Appointment, Judgment belongs. This is plainly the Meaning of the general Prohibition, *not to judge our Brother* ; nor is the Sense of the Precept at all altered by the particular Occasion on which it happens to be used. In one Place, *St. Paul* reminds *Christians* of it, for one Reason, and upon one Occasion ; and, in another Place, another Reason gives Occasion for it, but it is still one and the same Precept. In the Place his Lordship refers to, the Occasion was, as I have already observed, the Disagreement and Discord there was between the *Jewish* and *Gentile* Converts, on the Account of *Meats* and *Days*, the Observance of which the *Jew* thought not only to be still in Force, as to himself, but that all others also, who would enjoy the Benefit of the New Covenant, and be saved by Faith in *Christ*, must, in Order thereto, become *Jews* first, and observe the Ordinances of the Law. And, because the *Gentile* Convert would not submit to this,



his weak Brother was much offended at him, and looked on him as unclean. To correct this censorious Spirit, St. Paul puts the Jew in Mind, that it is not his Business to censure or judge another. That his Brother's Practice is, in the Sight of God, as acceptable as his own; but, if it were not, what was that to him? Who made thee a Judge, or gave thee a Right to censure him? Whether he be or be not in Fault (which, indeed, he is not) it is nothing to thee; he stands or falls to his own Master, that is, God, who is a righteous Judge, and before whom *we must all appear*. Let every Man, therefore, mind his own Conduct, and take Care that what he does himself be according to what he is fully and firmly persuaded is his own Duty; but, for his Brother's Actions, let him leave them to God. This seems to be the Meaning of those Words, *ver. 5. ἵνα οὐ τοῖς ἑαυτοῦ νοῖς πλανηθορεῖσθε*. For it is easy to shew, that the true Sense of *πλανηθορεῖσθε* is to be fully persuaded or assured of a Thing. We have an Instance of this Word in this Sense, in this very Epistle, Chap. iv. 21. concerning Abraham's firm Belief in the Promise God had made him of a Son: *He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving Glory to God, and being fully persuaded, πλανηθορεῖσθε, that what he had promised he was able to perform*. But, if this be the Sense of the Word here, in Chap. xiv. then what the Apostle says is a Precept to them, to take Care to be fully satisfied in their own Minds of the Lawfulness of what they do in their Religious Observances; and not

not a Permission for every one to do what himself likes best. Had these Words *ergo, et no idq, &c.* been placed, at the End of the Chapter, or had they been repeated there, the Sense of them could not then have easily been mistaken, as it now too generally is (which seems to have been chiefly owing to the *Latin* Version, *Unusquisque in suo sensu abundet*) as if they gave Men a full Power to do what seems right in their own Eyes, especially what alone would justify them, in the Sight of God; and no Man upon Earth had a Right to judge them for it; for who art thou that *judgest another Man's Servant*?

But this is a wild Conceit, and a very great and dangerous Abuse of the Apostle's Words, which are spoken upon a Case, the like to which can never happen in the Church again: A Case in which nothing had, as yet, been determined by a proper and competent Authority, and, therefore, probably not determined, because it was thought necessary to bear with the Infirmary of the *Jews*, for a While, for Fear of giving them such Offence, as should make them fall off from the Faith; a Case not about Matters merely indifferent, as is commonly thought, but in which one Side was, in the Judgment of the Apostle himself, in the Right, and the other in the Wrong. For the Dispute was not about Meats and Days, considered simply and in themselves, but as they were legal Ordinances; and as the Observance of them was made Matter of Duty, and was an Acknowledgment of their Obligation to observe the Law as still in Force. In this View, Meats and Days were not

a Matter perfectly indifferent. For, if they were, if the Practice of the *Jew*, in these Points, was in itself as right and as justifiable, as that of the *Gentile*, Why does the Apostle call him the *weak Brother*? That is a Demonstration he was really in the Wrong; and, consequently, the Matter was not, taken with all its Circumstances, perfectly indifferent; however, at that Time, and in that Place, it was, for very good Reasons, in the Judgment of the Apostle, necessary that these *weak Brethren* should be borne with, and that the *Gentiles* should not despise them, and treat them with Contempt, for this their Weakness; as it was, on the other Hand, that they should not censure the *Gentile Converts*, whom the Gospel had made free, for not conforming to their Practices. But, at other Times, and in other Places, St. Paul changes his Style, and uses a very different Conduct, and, in very severe Terms, censures the *Judaizing Christian*, particularly in his Epistle to the *Galatians*; where he not only tells them in direct Terms, *that Christ is become of no Effect to every Man that is circumcised, and that they are fallen from Grace*; but, with Respect even to Days, expostulates with them with great Vehemence, *How is it that ye turn back to the weak and beggarly Elements, whereunto ye desire again to be in Bondage? Ye observe Days, and Months, and Times, and Years. I am afraid of you, lest I have bestowed upon you Labour in vain.* And yet the Persons, he reproves so severely, followed, or, at least, pretended to follow the Persuasions and Dictates of their Consciences, as much as those he speaks to here, in his

his Epistle to the *Romans*. Which shews that the true Reason, why they are here forbid to judge one another, and both *Jew* and *Gentile* are treated with so much Tenderness, is not, because it was in a Matter of Conscience: The Exhortation is grounded partly on the general Reasons for which all *Christians* are forbid to judge one another; and partly on special and prudential Reasons, with Respect to the then State of Things.

Besides, as I observed before, it is not the *Gentile* Convert that is forbid to judge his Brother, who abstained from Meats and observed Days; in which he could not dispense himself with a safe Conscience; it is the *Jew*, who is commanded not to judge his Brother for not observing the same Ordinances; which he did not refuse to do, out of Conscience, but because he would not be debarred his *Christian* Liberty. The Reason, therefore, why the *Judaizing* Brother must not judge the *Gentile*, is not for Fear he should thereby wound his Brother's Conscience, or that he might not, in doing so, assume an Authority over it; but because, in doing so, he was guilty of the Breach of an important Duty, and violated that Love and Harmony, which it was necessary should be preserved, and by all possible Ways cultivated and increased. The Conscience, which the Apostle is so much concerned that no Offence should be given to, is not the Conscience of the Person who was judged uncharitably; for that was the *Gentile*, who was strong in the Faith, and knew he was in no Fault, in not observing the *Jewish* Customs; but that of the Person judging, the weak *Jew*,  
K 3 who,



who, the Apostle was afraid, might, by the ill Usage of the *Gentile*, be tempted, in these Matters, to act against his Conscience, and thereby bring himself under the Guilt of Sin. For *whatever is not of Faith, is Sin*, however lawful it may be in itself. This Snare, this Stumbling-block, this Temptation to act against the Persuasion of his own Mind, is what St. *Paul* so carefully guards against: For it is such a Persuasion that is here meant by *Faith*. But, though it be necessary that we should, in all our Actions, be fully persuaded in our own Minds of the Lawfulness of what we do, and must not act against our Consciences, in any Case, yet such a Persuasion alone was not intended by St. *Paul* to be taken for the one Thing necessary to justify Men in all their Actions, Civil, Moral, and Religious; or, indeed, any, but such as are perfectly indifferent, and where the Lawfulness or Unlawfulness of them is not determined by a proper Authority, either by some Law of God, or of *Christ*, or of the Civil Magistrate, or by the Church acting within their proper Bounds, and in Conformity to the superior Laws of God and *Christ*; or where a Man is perfectly at Liberty to act, or not to act. In other Cases, it is not sufficient to justify a Man, that he acts agreeably to the Dictates of his Conscience. To make an Action a good one, it is necessary, not only to follow Conscience, that is, that the *Will* should agree with the *Understanding*; but also that the Dictate of the *Understanding* should agree to the Nature of the Thing. The Reason of the Thing shews this to be true to every intelligent Person,

that

that impartially considers it : since, otherwise, *Right and Wrong, Good and Evil*, would be perfectly arbitrary Notions, and there would be an End either of all Government, or of all Conscience.

But, to shew that *St. Paul's* Words ought to be understood with these Restrictions, it may be proper not to rest in the Reason of the Thing, but to confirm it by some good Authorities. Thus then *Theophylact*, in Explication of them : ὅταν μὲν περὶ δόγματων ὁ λόγος ᾖ, ὃ δὲ ἡμᾶς πρὸ οἰκείῳ νοῦ πλεροφορεῖται, ἀλλὰ ἂν παραδόχῳ, ταῦτα κατέχουσιν. When the Point “ concerns Doctrines, that is, Articles “ of Faith, we are not then at Liberty to abound “ in our own Sense (for so he seems to understand πλεροφορεῖται) “ but must hold what we have received “ (he means the Apostolical Doctrine) though an “ Angel from Heaven should preach any other “ Doctrine. But, when it concerns Meats, and “ Fasts, and the like, and those who stumble at these “ are new Converts, and such as want Indulgence, “ there something of the Rigour must be remitted.” And to the same Purpose, *Theodoret*, οὐ γὰρ καθολικῶς τίθενται, ἐκ τῶν περὶ τῶν θεῶν δόγματων γὰρ καὶ δεῖν φερεῖν. “ This is not said as universally “ holding, for he does not bid us think thus, with “ Respect to the θεῶν δόγματα, those Things which “ God has either commanded or forbid ; for he “ anathematizes all those that teach Doctrines contrary to the Truth ; for he says, *Gal. i. 1.* If “ any Man preach any other Doctrine contrary to “ that ye have received, let him be Anathema. It “ is, therefore, concerning Meats only that he

“gives every one a Liberty to choose for himself.  
 “And that Liberty, says *Theodoret*, is still continued in the Church.” To these I will only add the Words of *Jerom* and *Grotius*, upon the preceding Verse, *Who art thou that judgest?* — *cum quem lex non judicat*, says *Jerom*; *nempe ubi domini legem habes nullam*, says *Grotius*. And *Theophylact* makes the like Remark upon Verse 22. *Happy is he that condemneth not himself in that Thing which he alloweth.* Ταῦτα ὃνόν σε τὸς ἀδικήματα ἐαδέναις κρίνεις, τὸς τὸν ἑαυτοῦ νόμον.

But, if this be the Apostle's Meaning, in this Chapter, then neither the Words under which his Lordship shelters himself, nor any Thing in the Chapter that gave Occasion for them, can do his Cause any Service; it has nothing to do with any Sort of *authoritative Judging*, no Relation to the Authority of Church-Governors, and their Right to judge the Members of the Church, in any Case; it does not forbid them to judge, with Respect to Faith as well as Manners; much less does it restrain their Power, to judge only *open and notorious Immoralities*, as if they could not, upon violent Suspicion only, proceed, as other Judges may, to cite, examine, and pronounce, according to the Merits of the Cause; it does not, in short, hinder them from being *Judges over their Consciences*: A Phrase his Lordship is so extremely in Love with, that one would think it was familiarly used in Scripture, though, in Truth, it be not once there to be found; nor any Thing like it, as, *ruling over*, *lording over*, having *Dominion* over Men's *Consciences*, or any such Expression: For it is upon  
*Consciences*

*Consciences* that all the Stress lies ; though his Lordship, I confess, sometimes seems to lay the chief *Emphasis* upon the Particle *over*, in which there must be some strange Charm, that one sees that poor Particle which has no Meaning, but as joined with other Words, so often put in *Capitals* ; the Instances of which are so many, in those Pages of his *Answer to the Committee*, I have had Occasion to refer to, that one cannot observe them, without Smiling ; for of what Service is it to him ? Or, Where is the Difference in being Judges of Men's Consciences, and Judges *over* them ? The only Reason I can imagine, for treating this poor Particle in so distinguishing a Manner, is, that his Lordship thinks, by the Help of it, to connect the various Expressions he has of this Kind himself, with one in *Scripture*, which he takes to be of the same Import ; though this single Particle be the only Word that is the same. 2 Cor. i. 24. there are these Words, *not that we have Dominion over your Faith*. Mind the Word *over*, is it not plain the Apostle here forbids the being Judges *over* Men's Consciences, though there be nothing in the Text either of *Judging*, or of *Consciences* ? It is from this Text, which is much in Favour with him, his Lordship tells us, the Apostles *rejected with Abhorrence* the Word *κυριον*, which, he thinks, should have been rendered *ruling over*.

Since his Lordship lays so much Weight upon this *Text*, it may not be amiss to enquire a little into the true Sense of it, it being a *Text* very often misapplied by others also. Now, for this, we need only look into the Context. St. Paul, in the foregoing



foregoing Verse, most solemnly declares, that it was out of Love to them, that he had not, as yet, been with them, as he had intended. *I did it*, says he, *ἐνδύω ὑμᾶς*, *to spare you*; that is, that he might have no Occasion to use Severity, that Rod with which he had threatened them, in his former Epistle. This was a hard and menacing Expression (for he, that can spare, can punish;) St. Paul, therefore, the *Corinthians* being now in a much better Disposition than when he wrote before to them, with his usual Address (of which there is a great deal in his Writings, particularly in this Epistle) softens what he had said, and corrects the Harshness of the Expression he had used, by adding, *not that we have Dominion over your Faith*, *οὐκ ἐν κυριότητι τοῦ νοῦ ὑμῶν*. St. Paul thus corrects his Expression, partly to obviate the sinister Interpretations the false Teachers would be apt to put upon his Words, who misrepresented him to the People, as affecting to *terrify them by his Letters*, ch. x. 5. and partly, to let them see, how different his Conduct was from that of those false Apostles, who assumed a Liberty of using the People as their Slaves, and treated them with all Manner of Indignity, a Treatment they patiently submitted to; *if a Man bring you into Bondage, if a Man devour you, if a Man exalt himself against you, if a Man smite you on the Face, you suffer it*, and take it patiently, 2 Cor. xi. 20. Thus they suffered themselves to be insulted by false Teachers, while they shewed little Regard to those who were the true Apostles of Christ, even to him who was their Spiritual Father, and, as he says himself, *bad begotten*

begotten them in Jesus Christ through the Gospel, 1 Cor. iv. 15. With these Views, the Apostle adds these softening Words, in which we may observe, that he had expressed his full Sense, when he had said, *ὅτι ἐν κυρίῳ ὡς υἱοί*, not that we pretend to a *Dominion* over you: By which he did not mean to disclaim the Power given him to judge and punish all Sorts of Offences against the Doctrine and Faith of Christ; but that he pretended not to an *arbitrary* Power over them, as if he could punish whom he would *pro libitu*, for his own Profit, or Glory, or Pleasure; it was a Power given him for *Edification*, for the Good of the Church, and not for *Destruction*; and, with all his Power, he acknowledges he could *do nothing against the Truth*, but only in Defence of it; all other Use of Power he disclaims, and declares he is *weak*, can exert no Power, when there is not a just Occasion for it, 1 Cor. xvi. 8, 9, 10. This shews us fully his Meaning, when he says, *we have not Dominion over you*; and, had he said no more, his Sense had been complete. Why then does he add *ὡς υἱοί* to *υἱοί*, over your Faith? Not to make any Distinction, as if he had Dominion over them, in one Respect, but not in another; no, he was not their *Lord*, had no *Dominion* over them, in any Sense, or over any Thing that belonged to them, either their Bodies, or Minds, or Estates, or Liberties, or any other Thing. The Reason then I take to be partly this; it was their *Faith* that gave St. Paul any Relation to them, it was through him they had *believed*; it is, indeed, that gives all Pastors a Relation to their Flock; it

# 156 *Scripture vindicated, &c.*

it is as they are *Believers*. The Meaning, then, of the Apostle's Expression seems to be this: Be not mistaken, we do not, because you have been brought to the *Faith* by us, therefore, pretend to a *Dominion* over you, or require you to transfer your *Faith* from *Christ* to us, as their false Teachers did, who preached not *Christ*, but themselves, and persuaded their Admirers to call themselves by their Names. See 1 *Cor.* i. 12. This appears to me, upon a full Consideration, to be the Meaning of the Words, with this Addition to them; but the chief Reason, why the Apostle made that Addition, and did not stop at *us*, that I take to be for the Sake of what follows.

Having said many severe Things, in his former Epistle, he thought fit, in this, to change his Style, they being now much reformed, and in better Temper; and, therefore, being obliged to touch again upon their late Disorders, he does it with great Lenity, expresses the most affectionate Concern for them, and takes every Opportunity to mix Commendations with Reproofs. To this End, he adds the Word *Faith*, that he might take Occasion from thence to commend them, for their Stedfastness in it; which he does, in the End of the Verse, *τῇ ᾧ πιστεύετε ἵνα ἵστασθε*, for by *Faith* ye stand. But the whole Sense of this Place, to which must be taken in the first Verse of the next Chapter, cannot, I think, be better expressed than it is by *Theodoret*: *Ἐπειδὴ ὁ εἰς ἡμᾶς ἐπίειν, &c.* "It being not unlikely some might say, What? " Was it for this we believed? That we might be " thereby made your Slaves, and be treated in a  
" *despotic*

“ *despotic* Manner, as if you were our *Lord* and  
 “ *Master*? It was necessary for the Apostle to add,  
 “ that he says not this, as assuming a *despotic*  
 “ Power over them, but as a Helper of their Spi-  
 “ ritual Joy, to which he would gladly contri-  
 “ bute all he could; for, as to your Faith, I have  
 “ no Fault to find with you, that is sound and as  
 “ it should be; but there are some other Things  
 “ among you, which want Amendment, and,  
 “ therefore, I was unwilling to come, till they  
 “ were amended, that my Presence, instead of  
 “ giving Joy, might not make you sorry.” This  
 is the Sense of *Theodoret*’s Comment on the  
 Place; those, who would see it, in his own Words,  
 have them below \*.

Now, if this be the true Sense of this Text,  
 what is it to his Lordship’s Purpose, or how does  
 it prove, that the Governors of the Church are  
 not Judges over the Faith of *Christians*, in the  
 Place of which his Lordship substitutes *Consciences*,  
 so long as they judge righteous Judgment, and  
 according to the Rules in the Gospel prescribed to  
 them? It is, indeed, most certain the Apostles  
 did

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\* Ἐπειδὴ γὰρ εἰκὸς ἦν τινὰς εἰπεῖν, τὸ αὐτὸ; τὸν χάριν ἐπι-  
 τυύσασθαι ἵνα δευλεύει διζώμεθα, καὶ διαποτικῶς παρὰ τοῦ παιδευώ-  
 μεθα; ἀναγκαίως ἐπήγαγεν, ὅτι ταῦτα ἐκ ὧς διαπόζων ὑμῶν εἶρη-  
 κα, ἀλλ’ ὡς τῆς πνευματικῆς ὑμῶν συνεργὸς εὐφροσύνης. [Τῇ γὰρ  
 πίστει ἐγὼ καὶ ἔκρινα δι’ ἑμαυτῶν τὸ τοῦτο, τὸ μὴ πάλιν ἐν λυπῇ  
 πρὸς ὑμᾶς ἰλθῆναι.] Κατὰ τὴν συνθήκην λείπει τὸ μὴ, ἵνα ἡ, τῇ  
 μὴ γὰρ πίστει ἐγὼ καὶ ἔκρινα. λέγει δὲ τὸ τοῦτο, τῆς μὴ πίστιος ἵκεν εὐδα-  
 μῶς ὑμῶν ἐπιμίμφομαι, τὴν γὰρ ταύτης ὑγίαι πειρίεσθαι. Ἰτίει  
 δὲ τινὰ παρ’ ὑμῶν πλημμελεῖται, ἃ τινὲς διορθώσεως δεῖται. Οὐκ  
 ἰδοκίμασα δὲ πρὸς ὑμᾶς ἀφικνεῖμαι, λυπῆσαι τὴν ἀμαρτανίαν.



did judge of *Faith* as well as *Manners*, witness their frequent Censures of false Doctrines, and of those that taught them. And do they not thus judge, every Time they declare a Man to be a *Heretic*? Do they not pronounce some to have made *Shipwreck of the Faith*? Does not St. Paul declare *Hymenæus* and *Alexander* to be of that Number, and, for that Reason, deliver them to *Satan*, 1 *Tim.* i. 20. ? Does he not so far judge of Men's *Consciences*, as to pronounce that their Falling from the *Faith* proceeded from an *evil Conscience*? Does he not direct *Timothy* and *Titus* to oppose all that teach any Thing contrary to *sound Doctrine*? And must they not, in order to this, judge *what is so*? Were they to forbear censuring false Teachers, because they acted according to their *Consciences*? They, no doubt, pretended so, and who could say, they did not? What could have been greater Folly, or more pernicious to the true Religion, than such a Conduct? St. Paul, or Timothy, or any other Governor of the Church, are not Judges of Men's *Consciences*, as *that* means their secret Thoughts, but they are Judges of their *Words* and *Actions*; they are able to know, or, if it be not their own Fault, may be so, whether those are agreeable to *sound Doctrine*, or not; and have a Right, nay, it is their Duty, to censure them, if they are not, inasmuch as it is incumbent on them to defend the *Faithful* from the Snares of false Teachers, and to preserve the holy Doctrine, committed to them, pure and undefiled. And both the Sense of the Thing and the Practice of St. Paul sufficiently shew, that the Governors of  
the

the Church not having *Dominion over the Faith* of their Flocks, is no Obstruction to their *Judging*, that is, Censuring and Condemning all Teachers of false Doctrines; and it is *Christ* that judges by them, they act in his Name, and by his Commission; and, if they judge according to Truth, he is *in the Midst of them*, and makes their Act his own.

The Reader will, I hope, forgive my having said so much, to vindicate these two *Texts* from Misinterpretation, since so much Weight is laid on the mistaken Sense of them by the Enemies of Church-Authority, that they fill almost every Page in their Writings, and are in a Manner the whole Resource they have from Scripture. I come now to consider his Lordship's mean Cavils, against what I have said, in my *Sermon*, concerning the Power of Church-Governors to *judge*. My Words are, that *St. Paul expressly asserts to the Church a Power to judge its Members, and reproves the Corinthians, for not having done it, in the Case of the incestuous Person, 1 Cor. v.* No body, I am persuaded, can mistake the Meaning of these Words, but such as do it wilfully. But if you will believe his Lordship, "Here is a dangerous Design to deceive the Reader. Instead of *Spiritual Rulers* and *Pastors*, the Word *Church* is silently introduced; and thus the Question is shifted, and the *Laitie* are substituted in the Room of the *Clergy*, for whose Power over the *Laitie* I had been arguing, till Page the *nineteenth*." Who would not think, I had been very large upon this Subject? *Nineteen Pages* spent, in proving,  
from

from Scripture, that Church-Governors have a real Authority? How his Lordship come to let this Slip of his Pen pass, who has so minutely in the *Errata* corrected others, I know not. But, for *nineteenth*, he should have said *ninth*; indeed, if he would not have amused his Reader, he should have said *third*. For it is but the third Page in which these Words are, after I have done with the Explication of the Words used in my Text. But let that pass; my Crime is, "That I have silently introduced the Word *Church*, by which I " I must here mean a particular Congregation. " I call it the *Church*, without Explication; thinking, perhaps, that Word may pass here, as it " has been used, in latter Ages, for the Clergy " only—very silently and without any Notice " shifting the Scene, and changing the Subject " of the whole Discourse." Bad, indeed! How will the Dean be able to get clear of this? Nothing so easy. The Scene is not shifted, I am still speaking of the Governors of the Church, and do assert to them, from this Chapter of the *Corinthians*, a Power to judge the Members of their several Churches; I mean by *Church* the Governors of it, of which no impartial Reader could doubt, and his Lordship might as well cavil at the Title of my *Sermon*, as he does here; the Authority, I contend to be vested in the Governors of the *Church*, I call *Church-Authority*, and accordingly, through the whole *Sermon*, mean them by the Word *Church*, when I speak of its having any Authority to act. Nor is this a new Sense of the Word, sprung up in latter Ages; the Word, except

cept it ever mean the *Pope* in any Writers of the *Romish Church*, has no Sense in these latter Ages, that it, and the like Words, had not always, as all know, who are not very ignorant in these Matters. For from whence does his Lordship date his *latter Ages*? Or, Did he never hear of St. *Chrysostom's* Explication of those famous Words, 'Επὶ τῇ ἐκκλησίᾳ — τῇ τῶν πρῶτων καὶ ἡγουμένων? Tell it to the Church, that is, to the Presidents and Rulers of it. And so *Theophylact*, 'Επὶ τῶν ἐκκλησιαστικῶν ἀρχιερέων δημοσιάζειν τὸ πᾶσιμα, Publish the Offence before the Rulers of the Church. To which Purpose, as Dr. *Hammond* says, in his learned Treatise of the *Power of the Keys*, from *Rabbi Kimchi*, it is observable, that Governors are often meant. in the Old Testament, by the Word *Kabal*, that is, ἐκκλησία, or *Congregation*; and even the Word *People*, he observes, doth sometimes clearly signify the *Elders* only, not all the *People*. The Word *Church*, a Person of his Lordship's Learning cannot but know, is used, in the same Sense, in *Cyprian* and *Tertullian*; and older still, it is observable that the *Epistle of Clemens Romanus* begins thus, *The Church of God that is at Rome, to the Church of God at Corinth*. Where by *Church*, in the first Place, the Bishop and his Clergy are principally, if not solely, meant; as is well observed by Dr. *Hammond*, in the same Place. For what Part can the *Laity* be supposed to have in that Letter? Did they draw any Part of it, or were the several Paragraphs, when drawn, put to their Vote? The Writing such a Letter might, in an Assembly, be proposed to them; or, when it was writ, they



might give a respectful Approbation to it; or if any among the Laity, who in those Times were not only Persons of a private Condition, but generally of the meaner Sort, if any of them were able to advise, what they had to say might favourably be heard by their Bishop and Presbyters, but it could not, of right, determine them.

But, however that be, that the Word *Church*, in ancient as well as modern Writers, is often used for the Governors and Rulers of it, is most certain; and a Man must be a very ill Writer to leave it doubtful, whether he use it in that Sense, or not. But his Lordship will have it, that by *Church* I mean the *Congregation*, because I say, in the same Sentence, that St. *Paul* reproves the *Corinthians*, for not having judged the *incestuous* Person. I wonder his Lordship did not infer, by the same *Logic*, that I meant *Pagans*, as well as *Christians*; for I did not say, *Christian Corinthians*, as I should have done, to prevent Mistakes; for, certainly, all the People of *Corinth* were not then Believers, nor the more numerous, nor the more considerable and substantial, much less the governing Part of that great City: Why then was I so careless, as not to put in the Word *Christian*? For the same Reason that I did not add Governors to the Word *Church*, to avoid an unnecessary Multitude of Words; it being impossible any body could mistake my Meaning, but such as read with his Lordship's Candor and Exactness.

His Lordship's next Cavil is grounded on his own wilful Mistake; I had argued from St. *Paul's* Declaring, that he had nothing to do to judge them  
that

*that were without the Church*, and his Bidding them judge *those that are within* (which he does to convince them, that when he warned them not to keep Company with Fornicators, &c. he did not mean those of the *Gentiles* who were guilty of those Sins, but those of the Brethren that were so) from this Passage I argued, that by *Judging*, here, is meant such an *authoritative Act*, as they had no Right to exercise over those *who were without*; whereas, in his Lordship's Sense, they might judge those without, as well as those within; they might see Fornicators to be Fornicators, and avoid their Company. This Act of Judging, which St. Paul exercised, in requiring them not to converse with any *Brother* that was a Fornicator (which, for Want of sufficient Limitation of his Words, was by some interpreted to extend to a Prohibition even of conversing with any *Gentiles* that were such) this authoritative Act his Lordship turns into *Excommunicating*, and then very acutely observes, that *Christians* had not only *no Right*, but *no Possibility of excluding those who never were among them*. His Lordship might as well have said so to St. Paul, as to me, who am only arguing from his Words; for this judicious Remark falls equally on both. That all Judging is not by me confined to the single Act of *Excommunication*, his Lordship might have seen, if he had pleased, from the next Words he cavils at; where I say that the Power of *Judging* had, in the *last Resort* of it, so real an Effect, as to *excommunicate* and put out from among them the Persons that deserved to be so judged. What is plainer from these Words,

*in the last Resort*, than that I suppose there are many other Acts of *Judging*, inferior and prior to this of *Excommunication*? Which last Effect of the *Church's Judging* shews, at once, how different the *Church's Power* is from that his Lordship asserts to every private *Christian*, who can have no Power to exclude an offending Brother from the Society of *Christians*. But his Lordship does not know what to make of these *dark Words*, *the Person who deserved to be so judged*. Strange, such Words should puzzle a Person of so great Penetration! I expressed myself so, for this plain Reason, because I suppose the Governors of the *Church* to judge righteously, and not to abuse their Power, for that, if they do, their Sentence is of no Force, in the Sight of God. The Person, whom those of *Corinth* ought to have excommunicated, was not a Person unjustly accused of Fornication, but was really guilty of it, and that in one of the most enormous Instances. Such Persons they ought to judge, and, if other lesser Steps would not do, they might and ought to exclude him from all the Advantages of their Society, as Christians; and, when he is deservedly thus excluded, he is excluded, in the Sight of God as well as Men, from being a Member of the Body of Christ; and, if he do not repent, will have Reason to look on this Judgment of the Church, as the Judgment of God himself upon him. Of which more anon.

His Lordship's last Cavil upon this Subject is, at my saying, that the Expression *St. Paul* uses, of *delivering to Satan*, though it be not attended now with the visible Effects that were then consequent upon

upon such Delivery, may, for aught I see, be properly pronounced upon any Person deservedly cut off from the Body of Christ. It offends his Lordship that, before I quit the Subject of *Excommunication*, I do my utmost to keep up the Horror of it. I allow the Charge, and ask, who acts most like a Minister of Christ, he who endeavours to keep up in the Minds of *Christians* an Awe of that Discipline that is so useful to keep them in their Duty, and to reclaim Offenders; or he that does his utmost to destroy the Force of it, and render it contemptible, vile, and insignificant in the Eyes of all Men? What I said of this Expression was said in Defence of the *Christian Church*, which has always used this Language. That it was not disused after the *Apostolic Times*, and taken up in latter Ages by the Church of *Rome* (to which ignorant Men readily impute every Thing in Church Matters they do not like) I will shew his Lordship from a Writer of unquestionable Learning and Authority, *St. Jerom*, who wrote in the fourth Century, and yet thought it no Way improper to express *Excommunication*, by *Delivering to Satan*; nay, he uses it in such a familiar Way, as plainly shews it was then the Language of the Church.

We have two Instances of this in his Epistles. In that *ad Heliodorum de V. E.* we have these Words, speaking of himself: *Illi [Presbytero] si peccavero, licet tradere me Satanae — Et in veteri quidem lege, quicumque Sacerdotibus non obtemperasset, aut extra castra positus lapidabatur à populo, aut gladio cervicē subiectā, contemptum expiabat cruore. Nunc verò inobediens Spirituali mucrone truncatur, aut*



*ejectus de Ecclesiâ, rabido Dæmonum ore discerpitur.* And in his Epistle *ad Riparium adv. Vigil. Miror Sanctum Episcopum, in cujus parochiâ esse Presbyter dicitur, acquiescere furori ejus, & non virgâ Apostolicâ, virgâque ferreâ confringere vas inutile, & tradere [Satana] in interitum carnis, ut spiritus saluus sit.* Thus *Jerom*; and a much earlier Writer, *Tertullian*, speaks the same Language. I will mention one Place only, *de Pudic. c. 13.* Traditis Satanae, id est, extra Ecclesiam projectis. And, to the same Purpose, the Greek Commentators explain the Delivery to Satan. Thus *Theodoret*, διδασκόμεθα ἐν τῷ θέν, ὡς τοῖς ἀφορισμοῖς καὶ τῇ ἐκκλησιαστικῇ πύματι χειρισμοῖς ἔπεισον ὁ διάβολος, ἕρπον ἐνείσκειν τὸ χρεῖον. And *Theophylact* upon 1 Tim. i. 20. Πᾶς ὃ παρεδίδωτο τῷ Σατανᾷ; ἡ ἐκκλησία, ἀπερίκλητον τὸ ἀγέλης, καὶ παρεδίδωτο γυνὸς τῷ λύκῳ. And *Æcumenius*, Παρέδωκεν τῷ Σατανᾷ δι' ἀφορισμῶν τὴν κοινότητα τῶν ἁγίων. And these all speak the Sense of *Chrysostom*. I am content to bear his Lordship's Censures, when it is with such good Company; and, indeed, I have always the Comfort, that they do not fall upon me singly, but in general on the *Christian Church* (whose Cause I am pleading) and that best reformed Part of the present Church, the Church of *England*; though his Lordship often attempts to impose it on his Reader, that he is opposing only the Sentiments of a single Writer.

I cannot but observe, before I leave this Subject, that the *Christian Church*, ancient as well as modern, have always thought the Power of *Excommunication* to be well, though not solely grounded, on this Chapter of *St. Paul* to the *Corinthians*. But

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his Lordship, always ready to destroy, is of Opinion it can be no Rule to us ; he questions, *Whether any Thing can be certainly argued from it, but where all Circumstances are parallel.* But all Circumstances never can be parallel, therefore, nothing can, in any Case, be certainly argued from it ; For the first of these Circumstances is, he tells us, *an Apostle joining.* From the Death, therefore, of the Apostles, there was an End of all Possibility of all Circumstances being parallel, and, therefore, this Chapter can be no Justification of the ordinary Discipline of any *Christian Church.* Thus the good Bishop, in his abundant Zeal for the People's Liberty, enervates the Authority of the Church's Discipline, in Contradiction to all Antiquity, to the Sense of the *Catholic Church* in all Ages. To whose Judgment we ought to pay the greatest Deference, let the Reader judge.

His Lordship's next Attack is upon what I had briefly said, upon the *Commissions* or Powers our Saviour gave to his Apostles, and, in them, to their Successors, in those three famous Passages, *Mat. xvi. 19. xviii. 18. and John xx. 23.* upon which Places (intending, at that Time, to make no other Use of them, but as they are a Proof, that our Saviour gave the Apostles a very considerable Power) I contented myself with giving a few Hints that I thought might help to clear the Way to the true Meaning of them. Upon these his Lordship spends three Sections, making no less than twenty-six Pages ; in all which, if there be a single Sentence that gives any new Light to these Places, or clears up any one Difficulty, or, if his Lordship

has, in any one Instance, represented my Sense fairly, I give up all. The Substance of what he says, of the *Power of the Keys*, is, that the Promise of them to St. *Peter* was merely personal, and was fulfilled, in his being the first that opened the Door of the Church to *Jews* and *Gentiles*. This, in his Lordship's Opinion, is the *Power of the Keys*, the Privilege of one Person only, and that not a very great one: To have made the first Discourse to some *Jews*, in the Second of the *Acts*, and to some *Gentiles*, in the Tenth.

But what Authority has his Lordship for this Interpretation? Did he draw it from the Writings of pure and genuine Antiquity, or from the Dregs of modern Times? That there is something personal, in this Promise to St. *Peter*, is readily allowed; but, that it is intirely personal, is by the Writers of *Catholick* Antiquity universally denied. Was the Use of these *Keys* only to open the Doors of the Church, at first? How, then, was the Church opened to Converts, in all succeeding Times? Or, What Use had St. *Peter* himself of them, after his first Sermons? Need I quote Authorities, in so plain a Case, to prove it was the Sense of the ancient Church, that the *Keys* were, in St. *Peter*, given to the rest of the Apostles, and, in them, to their Successors? And that this Power was the same with the Power of admitting into, and casting out of the Church, or that, at least, they are the most considerable Branches of it? I had said, "That this Power does, in the lowest Sense of it, imply an Authority to admit Persons into the Church by *Baptism*, and, in Order

" to

“ to that, a Power of *Judging* of their Fitness  
“ for it, and of giving them *Instructions*, and de-  
“ claring the necessary *Conditions* of it; and, by  
“ necessary Consequence, to *put out* of the Church  
“ such Persons, when admitted, who ought not  
“ to have been admitted, had it been known  
“ what they would have proved; or such as re-  
“ nounce the *Conditions* upon which they came  
“ into it.” Here was a proper Place for his Lord-  
ship, had he been so minded to speak out, and  
bring Things to a Point. Does the *Power of the*  
*Keys* imply a Power of admitting into the Church  
by Baptism, or not? Does the Admitting to Bap-  
tism imply in it what I have supposed it to do? Is  
a Power of excluding unworthy Members a just  
and necessary Consequence from the other, or is  
it not? Is Baptism an insignificant Rite, that  
makes no Alteration in a Man’s State who duly  
receives it? Is the Remission of Sins, annexed to  
it by *Christ*, an empty Promise without Meaning,  
or not? Is nothing gained by a Man’s Admission  
into the Church, and, consequently, nothing lost  
by his being deservedly thrown out of it? Or is  
something gained by coming into the Church,  
that cannot be lost by being cast out again? When  
his Lordship answers distinctly to these Questions,  
it will go a great Way towards clearing this Dis-  
pute concerning Church-Authority; but that is a  
Favour I may not presume to expect from his  
Lordship, since another Hand has pushed him so  
Home, upon this Subject, without being able to  
obtain a Word in Answer from him.

What his Lordship says, in the next Section, of  
the Power of *Binding* and *Loosing*, is as little edi-  
fying



fying as what he has said, in Explication of the Power of the *Keys*. I had taken Notice of two Senses in which it hath been understood; his Lordship, in Opposition to what has always been the Sense of the *Christian* Church, declares for that which cuts off the Successors of the Apostles from all Pretence to any Power from it. This Sense he declares for, but without offering any Thing new in Confirmation of it; he does not say so much for it, as a Man might do from the New Testament alone; he does not seem to understand even their Sense whom I referred to, for the Interpretation he has chosen; else he would not tell me, that Dr. *Lightfoot* had given two Interpretations of the Words *bind* and *loose*; in which I must take Leave to say, he is much mistaken; for Dr. *Lightfoot* does explain himself uniformly, that the Commission, given to the Apostles in these Words, was to *determine concerning the Use or Rejection of the Mosaick Rites and Laws*; and, if his Lordship were not strongly persuaded of the implicit Belief of his Readers, he would not, at this Rate, venture to impose upon them. What Dr. *Lightfoot* says is this, that *Binding* and *Loosing* here is meant of *Things*, not *Persons*, because our *Saviour* must be supposed to use those Words, in their received Sense among the *Jews*; but their received Sense is, in his Opinion, this: That to *bind* is to *prohibit*, or forbid, that is, to declare a Thing to be prohibited or forbid in the Law; and to *loose* is to *permit*, or declare a Thing to be permitted, that is, to be lawful by the Law. To prove this Use and Sense of the Words, he brings

thirty Instances out of the Talmudical Writers, and from these Premisses concludes, that this Expression was used in *doctrinâ & judiciis de rebus licitis aut non licitis in Lege*. And that, our Saviour using the Words, in this known and common Sense of them, the Substance of his Commission to St. Peter and the rest of the Apostles must be this: To retain or abolish such Parts of the Mosaic Law as they saw fit. *In Lege Mosaicâ quodcunque vos ligaveritis, id est, prohibueritis, prohibitum erit, sanciente auctoritate divinâ; & quodcunque solveritis, id est, permiseritis, vel permissum & licitum docueritis, erit licitum & permissum—Hinc ligârunt, id est, prohibuerunt Circumcisionem, &c.—Solverunt, id est, permiserunt Purificationem Paulo. —Et ut verba omnia, his Christi verbis iis commissum est, dirigente Spiritu Sancto, ut de Religione decernerent, quoad usum, aut rejectionem rituum & judiciorum Mosaicorum, idque vel in tempus, vel in perpetuum.* Then follows a Paraphrase of our Saviour's Words to St. Peter, which ends thus, *Tu ita à Spiritu Sancto doceris, ut quodcunque Legis Mosaicæ illis prohibueris, erit prohibitum; quodcunque concesseris, erit concessum, idque sub sanctione in cælo.*

Then he shews, that the Commission, in St. John, of remitting and retaining Sins, is, in effect, the same with this; but with this Difference, that *Hic de doctrinâ solum agitur, non de personis; illic de personis, non de doctrinâ: hic de rebus licitis, aut non licitis in Religione determinandis ab Apostolis; illic de personis obstinatis per eos puniendis, aut non puniendis.* It is impossible for any Writer to express himself more clearly and distinctly than Dr.

Lightfoot

*Lightfoot* here has done ; but, because, in this last Paragraph, to avoid an unnecessary Repetition of Words, he has not, after *in Religione*, added, as before, *quoad usum, aut rejectionem rituum & judiciorum* Mosaicorum ; an Advantage must be taken, from this Omission, to impose upon us a second Meaning of these Words, as the Sense of Dr. *Lightfoot*. I own, it gives me great Indignation to see such Unfairness ; that a Person of his Lordship's Character will misrepresent the plainest Passages, and put one under a Necessity either of letting them pass, or of being very tedious in their Vindication ; since there is oftentimes no refuting what may be said, in a very few Words, but by producing the Substance of the whole Argument relating to it.

As to this Notion of Dr. *Lightfoot*, among many other Objections to it, this is one, that he infers too much from this Sense of the Words ; for, that according to the *Talmudical* Use of *Binding* and *Loosing*, this Commission would sink St. *Peter* and the other Apostles into mere *Casuits*, to resolve Doubts that should arise, with Respect to the *Jewish* Dispensation ; and would not empower them to declare what was commanded by the Gospel, but to determine only what was permitted by the Law ; which is so jejune and poor a Sense, that Dr. *Lightfoot* could not but be sensible of it ; and, therefore, would extend it to mean a Power of retaining and abolishing such Parts of the *Mosaic Law* as they judged proper. But, instead of saying more of this Notion here, I shall refer the Reader to the learned Dr. *Hammond*, who has largely

largely considered and thoroughly confuted it, in his Treatise of the *Power of the Keys*, c. 4. But, to tell his Lordship the Truth, what I said, against this Interpretation, was not pointed immediately against Dr. L, but against one of his Lordship's Advocates; a young Writer, whose Name I had a Mind to spare, and, therefore, declined taking any direct Notice of him, and chose rather to go back to the Fountains from whence this Notion has been propagated.

The other Interpretation of this Commission, which his Lordship dislikes, being the received one, of *Binding* and *Loosing* Sinners, and inflicting or absolving from Censures, I supposed it so understood by every Body, and therefore, for Brevity Sake, did not give a particular Description of it; but thought it more to the Purpose to shew, how this Power came to be so expressed; for the Words, by which it is conveyed, are plainly figurative and metaphorical, which I endeavoured to account for, in the best Manner I could, and that after a long, and frequent, and attentive Consideration of them. The Words, *whatsoever ye shall bind*, &c. by those who agree in the same Sense of them, are, as to the Construction of them, understood two Ways: Some, by *whatsoever*, understand *Sins*; others, *Sinners*; both which come to the same Issue; binding Men under the Guilt of their Sins, or loosing them from it, being all one with binding Men's Sins upon them, or loosing, and so absolving them. Of these two I thought I had Reason to prefer the latter; and had the Satisfaction to find *Chrysostom*,  
*Theophylact*,



*Theophylact*, and the best Interpreters, generally of the same Opinion. For, though λύειν ἁμαρτίας is sometimes used to signify Remitting Sins (of which there are two Instances, in the Greek Bible; one, *Ecclesi. xxviii. 2.* and another very remarkable one, in the last Chapter of *Job*, where what, in one Verse, is λύουσιν τὴν ἁμαρτίαν αὐτοῖς, is, in the next, ἀφίενται αὐτοῖς;) yet I do not find any Instance of such a Construction of the Word δύν, that it is ever joined with ἁμαρτίας, or with any other Word of the same Import. As to the Objection made to the other Sense, from the *whatsoever* being in the neuter Gender, Dr. *Hammond* has shewn, in the Place before-mentioned, by a great many Instances, that nothing is more common, in the New Testament, than for the *Neutral* to be in Sense *Masculine* also, and to take in Persons as well as Things. Now, supposing the Words to mean the *Binding and Loosing Persons*, I thought the Metaphor was taken from making Persons Prisoners, and releasing them from Prison; it being then, as I have shewn, the Custom for Prisoners to be put in Chains. And, by this Account of it, this Figure of Speech agrees perfectly well with that other of *Delivering to Satan*, or sentencing an Offender to be his *Prisoner*. And this Explication, which was long since the Result of my own Thoughts, upon considering the Places themselves, without taking in any other Helps, I was pleased to see afterwards confirmed by great Authorities. *Chrysostom*, on *Joh. xx. 23.* *whose-soever Sins ye remit*, has these remarkable Words; κατα-  

μπρὶς γὰρ πρὸς βασιλεὺς ἀρχοντας ἀποστέλλων, ἐξουσίαν εἶς  
 δεσποτικῆς

ἀποστήσειν ἐμβαλεῖν καὶ ἀφαιρεῖν δίδωσιν ἔγω καὶ τέτις ἐκλήμπων ταύτην περὶ αὐτῆς τῇ δυνάμει. I will only add to this a Passage of the most learned Bishop *Usher*, in a Speech of his, preserved in the History of his Life, p. 20. “By the Power of the Keys” (which, in the Language of the Church, takes “in this of *Binding and Loosing*, as a Part of it) “the spiritual Officers of the Church of *Christ*” “are enabled to govern well, to speak, and exhort, and rebuke with all Authority, to loose “such as are penitent, to commit others to the “*Lord’s Prison*, until their Amendment, or to bind “them over to the Judgment of the Great Day, “if they shall persist in their wilful Obstinacy.” The Judgment of a Man of his consummate Learning, I must own, weighs greatly with me, who am so weak as not to be able to despise Books and Learning, but am always ready to pay great Deference to such venerable Names, To confirm this Notion, I had brought a remarkable Passage from *Josephus*, where λύνειν καὶ δεῖν is used to signify a Power of Imprisoning, and Setting at Liberty. His Lordship treats it with great Contempt, without so much as understanding what I brought it for. To which I shall make no other Answer, but that when himself will produce such another Passage in any *Greek Writer* (though no one can be so pertinent to the Point, as one from a Writer that was a *Jew*) I will give him my hearty Thanks for it.

Lastly, I observed, that the Power of *Binding and Loosing* in this Sense, as joined to the Power of the *Keys*, appeared to me to be well illustrated by

by a Passage in the *Revelation*, where an *Angel* is represented with a *Key* and a *Chain*. This his Lordship cannot agree to, because a *Chain* is used only for *Binding*. I wish his Lordship had told us what he thinks a better *Ensign* or *Badge* of such Power. I know none. He grants, a *Chain* is used for *Binding*; remembering, no doubt, to bind their *Kings in Chains*: If so, then surely a *Chain* is a proper *Badge* of an Officer that has that Power; but he that binds can loose (as he that *shuts* can *open*) a *Chain*, therefore, is a proper *Badge* of him who has Power to *bind and loose*; as a *Key* is of him who has Power to *open and shut*. Which is what I was to prove. Who now sees not, that his Lordship's Remarks, upon what I have said upon this Head, shew nothing, but how little he has considered the Subject, how much a *Stranger* he is to the ancient Writers of the *Christian Church*, and how strongly he is disposed to cavil? Else he would distinguish between the Sense that ultimately results from a Place, and the Reason how such a Sense comes to be conveyed under such a particular Form and Manner of Expression. This last was what I aimed at; as to the Sense resulting from it, I had shewn plainly enough, that I understand the Place as the *Christian Church* does at present, and always has done; and expressly said, "I thought it differed in nothing, but Expression, from the other *Commission* of *remitting* and *retaining Sins*." That, of the three Texts, the second is meant of censuring Persons, and *binding* or *releasing* them, as they continue guilty, or not penitent, is to me undeniably plain, from the

the

the Context ; and I would be glad to see a Paraphrase of that Chapter, from Verse 15. to 20. from his Lordship, to prove it does not. And, understanding it so, it agrees perfectly well with the Third ; but it likewise agrees with the First, which is expressed in the very same Words ; therefore, the First and Third agree also ; and, consequently, the First must be understood, with Respect to Men's Sins, and their Repentance ; that is, it gives the Governors of the Church a Power to *judge* the Members of it, which was the Power I had asserted to them, and, for the Sake of which, I made the Mention I did of these Commissions.

Upon the Third of these, the Power of *Remitting and Retaining Sins*, his Lordship, in ten Pages, says not a Word, to give us his own Sense of it ; they are all spent in cavilling at what I had offered, as mine ; who declared myself for the obvious Sense of the Words, that here is a Power given to *remit and retain Sins*, as it means Forgiving, or not Forgiving ; and said, " that nothing hinders this Power from being given, not " only to the Apostles, but to their remotest Successors, keeping within the Rules of their Commission ; " that is, so long as they *remit or retain* the Sins of none, but in such Cases where *Christ*, in whose Name they act, would himself have *remitted or retained* them. His Lordship argues, that their Successors cannot have this Power, because they cannot give such miraculous Proofs of it, as the Apostles could ; as if a Power, and the consequent Signs in Proof of that Power, were one and the same Thing ; if not, the Suc-



## 178 *Scripture vindicated, &c.*

cessors of the Apostles may have Power to remit Sins, though they cannot work miraculous Cures. This, however, his Lordship makes to be a *Contradiction* of myself. Another *Contradiction*, with him, is my Saying, "*That, whatever the Words of this Commission mean, as spoken to the Apostles, it is easy to see they do not give their Successors a Power of remitting the Sins of this or that Man absolutely, because they have not the Gift of discerning Spirits; that is, are not infallible.*" This, I say, is a Power no Church, not even that of Rome, ever pretended to, and that their Absolutions are then only supposed to be valid, when "*the Key does not err.*" And, therefore, it is unjust and absurd, in the Enemies of Church-Authority, to impute such gross Absurdities to us, as they plainly do, when they oppose these Absolutions in such a pompous Manner, as can have no Sense in it, upon any other Supposition.

This is the Substance of what I said, upon this Head. His Lordship is so difficult, that he is offended at my Making the Supposition, *That possibly we do not know the precise Meaning of the Words, as spoken to the Apostles*, and espies in it a Contradiction; so dangerous is it to make the least Concessions to some Adversaries. And, because I say, the Successors of the Apostles could not *absolve absolutely*, for that they could not *discern the Spirits* of Men, he makes me say, the Apostles could; whereas, in Truth, I said no such thing; I did not, in the least, enter into the Question, Whether the Apostles had that Gift, or not, in such Manner and Measure, as to know the Hearts of  
all

all Men, with Respect to whom they were to use the Powers granted by this Commission? I am, indeed, so far from thinking they had this Power ordinarily, that I am fully satisfied they had it not. Upon *St. Peter's* Sermon, in the Second of the *Acts*, there were made about three thousand Converts, *who were baptized into Christ for the Remission of their Sins*. Did the Apostles look into, and discover the Hearts of all these Men, before they would admit them to the Benefit of Baptism? Nothing like it; they received all that offered themselves, if there was no Reason to suspect their Sincerity; and *as many, as gladly received the Word, were baptized*, ver. 41. and, if they were truly penitent, they did in that Sacrament receive *Remission of their Sins*. But whether they all were so, nobody, I believe, will say *St. Peter* or any one else knew, but God only. But, because they had not such Knowledge of their Hearts, will it be said, they had not Power or Authority to remit, or, which comes to the same Thing, to declare that the Sins of all true Believers were remitted? The Act is not the less properly called *authoritative*, because it is not attended with *Infallibility*, though his Lordship perpetually confounds these two together, as if they were inseparable; forgetting, it should seem, those memorable Words of his Master *Chillingworth* to Mr. K. "Methinks, so subtle a Man, as you are, should easily apprehend a wide Difference between Authority to do a Thing, and Infallibility in doing it; and again, between a conditional Infallibility, and an absolute." Every Act is an authoritative Act,

that the Ministers of *Christ* are authorized to do, in his Name. The Apostles could ordinarily do no more to those who desired to be baptized, than *Philip* did to the *Eunuch*, *Acts* viii. 37. ask them, *if they believe with all their Heart?* And, if they answer, *they do*, they may be baptized; by which Act they were not only admitted into the Number of the *Faithful*, but their Sins were washed away also, according to those Words of *Ananias* to *St. Paul*, *Acts* xxii. 16. *arise and be baptized, and wash away thy Sins.* And, if the Apostles in Baptism remitted Sins only conditionally, and upon Supposition of a true Repentance, then they did no more than their Successors might do; and the same Act, in their Successors, is as valid as it was in them. And as the Apostles Refusal of Baptism to Persons, not qualified to receive it, would have been the *Retention of the Sins* of such Persons, so is the like Refusal now in those that are the proper Ministers of the same Sacrament. And what is said of the Effect of admitting to, or of repelling any Persons from Baptism, will equally hold of receiving into the Church those who, for their Sins, were cast out, or of casting out those who were in. They, who have the Spiritual Government of the Church, have a Right to *remit the Sins* of those who truly repent of the Sins for which they fell under the Censures of the Church, and to *retain the Sins* of those, who, having fallen under its Censures, continue impenitent; for, what they do *on Earth*, our Saviour hath declared the same to be done *in Heaven*. And that this is the Sense in which this Place in *St. John*, and the

the two others, in St. *Matthew*, were understood by the ancient Church, is so well known, that I need bring no Vouchers for it.

But his Lordship can, by no Means, allow of this, for weighty Reasons ; 1. Because it is absurd that weak, fallible Men should have a Power of *remitting Sins*, and that God should be obliged to *ratify* their Censures. But this Objection is fully answered, by the Absolution being given only *conditionally*. If the Governors of the Church happen to be mistaken, either in releasing, or receiving into the Church those that should be bound, or kept out ; or, on the other Hand, in *binding* those they should loose, and not admitting or ejecting those that ought to be received or kept in the Church ; they pretend not to say, that God has obliged himself, by any Promise, to ratify such Censures. Which Sense of the Church cannot be better expressed, than it was very early done by St. *Cyprian*, Ep. 55. *Neque enim præjudicamus Domino judicatur, quo minus si pœnitentiam plenam & justam peccatoris invenerit, tunc ratum faciat, quod à nobis fuerit hic statutum. Si vero nos aliquis pœnitentiæ simulatione deluserit ; Deus qui non deridetur, & qui cor hominis intuetur, de his quæ nos minus perspeximus judicet, & servorum sententiam Dominus emendet.* And, agreeably hereto, the Schools teach, that the Pastors of the Church, in *Penitence*, have only a dependent, ministerial Power of loosing Men from Sin, but that the primitive, imperial, original Power is God's. " God's Power," says Archbishop *Bramhal*, speaking in their Language, in his *Defence of Protestants*.



*Ordination*, p. 986. "is absolute, *ad sentiendum simpliciter*, without *IF's*. Man's Power is only "conditional, *ad sentiendum si*, to loose a Man, "if he be truly contrite and aptly disposed." And p. 993. he speaks thus: "To forgive Sins is "no more proper to God, than to work Wonders "above the Course of Nature; the one is communicable as the other. *Matt. ix. 5.* the Priest "absolves, or, to say more properly, God absolves "by the Priest. God remits sovereignly, imperially, primitively, absolutely; the Priest's Power is derivative, delegate, dependent, ministerial, conditional." But, when they are not mistaken, their Censures or Absolutions are then valid before God, and are confirmed by him; then their Judging of an Offender ought, as *Tertullian* has well expressed it, to be looked upon as *summum futuri judicii præjudicium*; agreeably to what he says, in another Place, *cùm eum damnat dedendum Satanz, damnatoris Dei præco est*. And the Sinner may from thence see what Judgment, if he continues as he is, he must expect at the Last Day; for God has given his Sentence against him by the Voice of his Church.

But the Allowing or Disallowing this Power to the Church does not really, even in his Lordship's Opinion, turn upon the Governors of it being fallible or infallible. Their Fallibility is insisted on only, as a pretty Subject to declaim upon; were they infallible, his Lordship would still be of the same Opinion, that this pretended Power of the Church is no Power; it is Amusement only, and perfectly insignificant, though their  
Judgment

Judgment be true, and the Offender be justly cut off from the Church, or, upon Repentance, justly restored to it. His Lordship has nothing less than a Demonstration, to prove the Truth of this Assertion; which is, *That what the Church does makes not the least Alteration in the Man's Condition, in the Eyes of God. He is exactly the same, in the Sight of God, before the Judgment of the Church, as after it.* Behold now the Consequences of this mighty Demonstration! First, if it be true, then the Sense, in which the Church has always understood these three famous Places of Scripture now before us, neither is, nor possibly can be, the true Sense of them; thus stupid have the Body of *Christians*, and their Governors, in all Places and all Ages been. They have not understood even those Places of Scripture, which it most concerned them not to be mistaken in, the very Commissions our Saviour gave to his Apostles; and, in Consequence of this Mistake, have all along usurped Powers they had no Right to. This must be very agreeable News to the Enemies of *Christianity*; but, sure, its Friends cannot hear it, without Horror; for, if the Church could be mistaken in this Point, what is there in which one may be sure it could not be mistaken? Did our Saviour come from Heaven to found a Society, that had never Sense enough to understand their Charter? Did the Spirit, that was given *to lead them into all Truth*, fail them in so necessary a Point, in which the Life and Essence of their Society consisted, that the Rulers of the Church should not know the Extent

and Meaning of the Powers by which they were to govern it ?

This is one Consequence of his Lordship's Demonstration ; which, if it be good, the Church hath always affixed to these important Places a Sense which it is impossible should be true ; for, if it could, then it is possible that what is, in this Sense, bound by Men, may be bound by God also ; and, consequently, something done by God, that was not done before ; and an Alteration would thereby be made in the Man's Condition, in the Eyes of God, which his Lordship declares to be impossible. For if, upon the Censure of the Church, a Sinner be *bound* by God, then, before it, he was not actually so bound ; and, therefore, an Alteration is made in his Condition, from *not binding* to *binding* ; and it is the same, with Respect to a Man's being *loosed* by the Church. His Lordship may, perhaps, think it some Defence of himself, for rejecting the common Interpretation of these Places of Scripture, that they are confessed to be difficult, and that the Power in Dispute is too important and weighty a Matter to be made to depend upon *obscure* Passages. But it should be considered, that the Obscurity of the Scriptures is oftentimes accidental only ; and arises purely from the Distance of Time we are at from the Writing of them, and the Alteration that has been made in Language and Customs, on which many Times the Sense of certain *Idioms* of Speech intirely depends. Distance of Place likewise often creates an Obscurity in Passages, that otherwise would be very easy to be understood. And it may, therefore,

fore, very well be, that the Passages now before us might be very easy and intelligible to those who lived in or near those Times and Places, when and where they were writ, though now it be difficult to fix the certain and precise Meaning of them, without having Recourse to the Light given us by the ancient Writers of the Church. But the Imputation, here cast upon the *Christian Church*, is not barely its mistaking the Sense of some difficult Passages, and that in a very capital Point; they have not only fixed upon them a false Sense, but a Sense, in his Lordship's Opinion, so big with Absurdity and Contradiction, that they must have been no better than *Idiots* and *Changelings*, not to see, at first Sight, that it could not possibly be true.

But this is not the worst Consequence of this *Demonstration*; his Lordship is forced, in Virtue of it, to deny this Power even to our Saviour himself, and to affirm that he neither did, nor could, forgive Sins, in the obvious Sense of the Words, while he was on Earth, in express Contradiction to the plain Words of Scripture. Where our Saviour does not only often remit Sins in these Words, *thy Sins are forgiven thee*, but, in the Case of the Man sick of the Palsy, *Matt. ix. 6.* he does, in the fullest Terms, declare, That *the Son of Man hath Power on Earth to forgive Sins*; which we must observe is said, in Answer to those who thought it Blasphemy in him to assume such a Power. *Why doth this Man thus speak Blasphemies? Who can forgive Sins but God only?* as it is expressed *Mar. ii. 7.* Is there any Room to doubt, what



what they, who used such Words, meant by them? Did they not mean Forgiving Sins, in the obvious Sense of the Words? Or, Was the obvious Sense of these Words, in those Days, different from the obvious Sense of the same Words, now? But if they, who murmured at our Saviour's assuming this Power, understood the Words, in the obvious Sense, Did not our Saviour, in his Answer, understand them, in the same? Did he not speak *ad idem*? Did he change the Terms of the Question, and give a delusive Answer? Was it agreeable to his Holy and Divine Character, to affect such Language, whereby he could not but know, he should incur the Suspicion of Blasphemy, and to use Words that, in their obvious Sense, carry in them so great a Power, to express another, not only much less, but of a very different Nature? Had he really done so, he had imposed upon those to whom he spake, and had assumed a Prerogative he had no Right to (for Men's Claims must be construed by the plain and obvious Sense of their Words, where they do not expressly caution to the contrary;) and their Charge had been just, in saying he blasphemed, if he really *could not forgive Sins*. Nothing, therefore, can be more certain, than that our Saviour, while on Earth, had Power to forgive Sins: Πιστεύει μὲν τοι καὶ βέλαιοι ὁ κύριος διὰ τοῦ τοῦ σώματος διακρίνουσιν, τὸ καὶ τὴν ψυχὴν αὐτῶν [αὐτῶν] ἰσχυρῶς, διὰ τοῦ ἰμμενῶς τοῦ ἀφανῶς βέλαιου, says *Theophylact*.

But his Lordship, in Defiance of these Considerations, adheres to his Demonstration, and will by no Means allow, that to *forgive Sins* means to  
*forgive*

*forgive Sins* ; no, our Saviour had no such Power. What the Scripture calls a Power was really " a  
 " *supernatural Knowledge* only, by which *he* knew  
 " *that God was going to shew Mercy to the Man.*  
 " Our Saviour, knowing the Case of the Man,  
 " assured him of God's Forgiveness ; and *the Son*  
 " *of Man's Power to forgive Sins on Earth* was  
 " plainly to declare this to him, of whom he cer-  
 " tainly and infallibly *knew* it to be true. This  
 " arose wholly from his *infallible Knowledge* of the  
 " Will of God, with Respect to that particular  
 " Person. *Preserv.* p. 94, 95." Such Work does  
 the Bishop make with Scripture, so free does he  
 make with *Christ* and his Church, while he in-  
 dulges his own Fancy, and lays so much Weight  
 on a pretended Demonstration. And I see not  
 but, by Virtue of it, he may go still farther in  
 the same Way, and declare, that *Christ* can no  
 more forgive Sins in Heaven, than he could on  
 Earth ; nay, that God himself cannot forgive  
 Sins ; and that if he should declare, by a Voice  
 from Heaven, to a penitent Sinner, that his Sins  
 are forgiven, we must be obliged to put another  
 Sense upon the Words ; for the Man's Condition,  
 which is the great Demonstration, is not altered  
 by it a Tittle ; nay, one Step farther, he might,  
 by the same Reason, deny wholly to God, even  
 at the Last Day, all Power of remitting or retain-  
 ing Sins ; for Condemnation or Absolution de-  
 pends not on the Sentence of God, but on the  
 Merit or Demerit of the Man ; no Alteration is  
 made in his Condition by the Sentence, it was the  
 same before the Sentence as after it ; God has no  
 Power

Power in the Case, he is the Instrument only of *Necessity* and *Fate*. These, I think, are the necessary Consequences of his Lordship's Demonstration, if it be a good Proof that the Sentence of the Church, though just and ratified in Heaven, is really of no Effect, nor an Argument of any Power given to it. And thus, by the Help of this, and his other Demonstration about Sincerity, *equal Degrees of which, as such, the Favour of God must equally follow*, his Lordship may demonstrate away not only *Christianity*, but even all Natural Religion.

How much more would it become weak and fallible Men to suspect their own Reasonings about God, than thus to fly in the Face of the *Catholick* Church of all Ages, and even of *Christ* himself, and the plain Declarations he has made in Scripture, I may say, even of God himself. If God be a free Agent (and that he must be, or else he is, properly speaking, no Agent at all) has he not a Right to have Mercy on whom he will have Mercy? And may he not forgive the Sins of Men, when he will, and by what Instruments he will? *Nimirum præscribes Deo, quibus temporibus, aut modis, aut locis de familiâ suâ judicet; quasi non & præjudicare judici liceat.* Tertul. Scorp. c. 6. God may give *Infallibility* to Men, and make their Act his own, and declare to the World, that, on whom they pronounce Forgiveness, he forgives also; and, where he has not given *Infallibility*, he may give them Directions for the Use of this Power, and declare, that, when they *remit* the Sins of any according to those Directions, they are  
remitted,

*remitted.* But, if he either *bind* or *loose* Men by the Church, he does something that, till then, was not done, and an Alteration in the Condition of Men is thereby made ; then Sentence is passed upon them. Now the Condition of a *Criminal* after Sentence cannot be said to be the same it was before, though he might have Reason enough to apprehend what it would be.

I would beg his Lordship, instead of indulging his own Reasonings so far, to consider that *Christianity* is an *Institution*, adapted by God in the best Manner to keep Men in their Duty, or bring them back to it ; that it is *οἰκονομία*, a Dispensation, in which God condescends to the Infirmities of Men, and deals with them in a Way suited to their Weakness and Capacities, and, therefore, does not contain in it only such Things as are, by the mere Light of Reason, deducible from the Nature of Good and Evil, or from the Nature of God ; but takes in also several other Things, which are not, in themselves, absolutely necessary, as Fences and *Preservatives*, for the more effectual securing Men's Obedience to those that are. Such are necessary Ingredients in an Institution of Religion ; and such an Institution the Divine Wisdom judged necessary for the Reformation and Redemption of Mankind. For *Christianity* is not calculated for a few, but for the Body of Mankind, to whose Use nothing could be better accommodated. For the Generality of Men are strangely apt to flatter themselves in their Sins, and promise themselves Security, because Vengeance is not immediately executed upon every evil Work.



Work. What, now, could be better fitted to awaken Men from this fatal Security, and to bring them to a Sense of the heinous Demerit of their Sins, than this Power given to the Church of *Binding and Loosing*? To offer certain Pardon to those who repent, and embrace the Faith of *Christ*; and to denounce the Wrath of God on those who, after their Admission into the Church, fall back into their old Sins; and again to restore them, upon true Repentance? When a Sinner is justly fallen under the Sentence of the Church, so as to be ejected out of it; whatever he thought before, from that Time, he should look upon himself as certainly under the Sentence of God himself: On the other Hand, when a Sinner is humble and repents, and is again received into the Church, he may then lay aside all desponding Thoughts, and be assured he is then in the Favour of God. And there is great Reason to presume, that their Sentence ordinarily will be just. For, as fallible as Men are, if the Governors of the Church are careful in the Discharge of this important Trust, in common Cases, it will not be difficult for them not to be mistaken.

But what News, it will be said, is it, that *the Sins of him that repents shall be forgiven*, and that he who does *not repent shall be damned*; which is, in Effect, all that this Power comes to? I answer, very great, if we consider it in its true Light. To which End, we must go back to the Beginnings of the Gospel, and behold the Apostles declaring this to a sinful World, and proving by Miracles that they had Authority from God to do so.

so. Was this Declaring nothing, but what the World knew before? Did Men certainly know, that an Atonement could be made to the offended Majesty of Heaven for their Sins? Or that God would pardon them, without any Atonement made for them; and that they had a Right to Pardon, upon an imperfect Repentance? The Sacrifices and other Ways of Expiation, used by all Parts of the Heathen World, sufficiently shew they were far enough from any such Thoughts; and so, indeed, does what followed upon the Apostles making this Declaration to them; for what Joy did it give to sinful Men, to have so full an Assurance, so unexpected, and which they had so little Title to, given them, that, if they would repent and be baptized, their Sins, their many and crying Sins, should not only certainly be forgiven, but immediately be washed away in Baptism? What Numbers were there, that, upon the Hearing this Gospel, these glad Tidings, without Delay renounced their Sins, and embraced the Mercy offered? Three Thousand, at once, we read of in the Second of the *Acts*. Such Power and Efficacy had this Message from Heaven upon the World, when first promulged to them. It was so great and such welcome News, that great Multitudes every where gladly listened to it; and, as they quitted their Sins to be admitted into the Number of the *Faithful*, so did they steadily continue in their new Life, that they might not be again cast out, or forfeit the Privileges their *Christianity* had intitled them to, by breaking the Conditions on which they were admitted; which, in the early  
Ages

Ages of the Church, they could not easily do, without being severely reminded of it by the Vigour of the *Discipline* that was then exercised. The strange Turn, and the thorough Change, the Doctrine and Discipline of the Church, first wrought, and then preserved in the Minds of vast Numbers, who had before been Men of dissolute Lives, and profligately wicked, made *Origen*, in his Dispute with *Celsus*, admit, as true, the Calumny thrown upon *Christians*, of *M<sup>d</sup> Hérmès, ἀναμάρτητος* : *Do not examine, but believe* ; for it is better, says he, for Men to believe a Religion that has visibly so good an Effect on Men, and then *examine* ; than for Men to live out of it, and lose the Benefit of being reclaimed from their evil Ways, till they have *examined* it.

This, I hope, may shew, that the Power the Apostles had to offer Men, in the Name of God and *Christ*, Remission of Sins, though ministerial only, was a great Power, and that a right Application of it made an Alteration in the Condition of Men, in the Sight of God ; that Men, who before were under the Guilt of their Sins, were, from the Time they sincerely embraced the Pardon offered, no longer so ; and that their Sins, by Baptism, were effectually remitted ; and, consequently, they, who were intrusted with this Sacrament, were intrusted with the Power of *Remitting Sins*. But, if this was a great Power, when lodged in the Apostles, it is the very same in the Hands of their Successors, and Length of Time makes not the least Alteration ; it is not at all the less, because it is not now new, or because, by the

the Publication of the Books of the *New Testament*, all who are *Christians* know the Power given to the Ministers of *Christ*, as well as they do themselves. We now all know, from the greatest to the least, that Pardon is offered by *Christ* to all that truly repent, and that, unless Man do repent, they shall not be pardoned; and that the Governors of the Church must, in their Censures, act agreeably to the Rules prescribed to them; and that an unjust Sentence will not be ratified in Heaven: But we know by the same Scriptures, that a just Sentence shall be ratified. And this ought to have, and will have a great Influence on the Minds of Men, where it is thoroughly believed; they will conclude themselves, from the just Censure of the Church, under the Displeasure of God, since, where the Church does not judge wrong, the Sentence of God concurs with it, and both are one. For though the Displeasure of God is not properly caused by the Censure of the Church (for an impenitent Sinner will not be damned at the Last Day, because he is excommunicated by the Church, but because he deserved to be so excommunicated, according to the Terms of the New Covenant) yet the Censure of the Church, when just, is of that Efficacy, that the Sentence the Sinner will receive from God (the Declaration of which would otherwise have been suspended, and which the Sinner might flatter himself, from the Mercy of God, who is perfectly free and infinitely good, would be remitted) is thereby actually denounced. God now judges him by the Voice of the Church, judging in the Person of *Christ*, and according



to his Appointment, and he has no Hope left of God's being reconciled to him, unless he be first reconciled to his Church, or is in a proper Disposition for it, and do his Part towards it. The Governors of the Church in this Case are, as *Tertullian* says of the Civil Powers, *Ministri divini judicii, hic etiam de nocentibus præjudicantes*. And it is the same, with Respect to the *Loosing* and *Remitting* Sins. "They are authorized to declare  
 " God's Pleasure unto such as believe and repent,  
 " and, in his Name, to certify them, and give  
 " Assurance to their Consciences, that their Sins  
 " are forgiven. For though others may bring  
 " glad Tidings of good Things to the penitent  
 " Sinner, as truly as they do; yet neither can  
 " they do it with the same Authority, neither is it  
 " to be expected, that they should do it with the  
 " same Power, such Assurance, and such full Satisfaction to the afflicted Conscience." Which are the Words of Archbishop *Usher*, in his Answer to the *Jesuits* Challenge, p. 97, 99. This is the Power God has, for the Good of Men, given to his Church; this the Sanction annexed to their Sentence, when they judge in Truth and Righteousness.

I have been the longer upon this Power of *Binding* and *Loosing*, or of *Remitting* and *Retaining* Sins, both on Account of the Importance of the Texts themselves, and because I thought the Clearing of it, as far as I could, to be very pertinent to the present Dispute concerning Church-Authority. I am not sensible there is any Thing, in the Explication I have given, that can be justly thought

thought to be impossible or absurd; any Thing that is inconsistent with the Honour of God, or that is not well suited to the Good of Men. Nor can I find any other that agrees so well with the Words of Scripture, considered by themselves, or as understood by the *Catholic Church*. For, as to the Absolutions of the Church, whether they are *operative*, or only *declarative*, that is a Dispute I meddle not with, though it appears to me to be little more than a Dispute about Words. But, if any one think I am mistaken in the Interpretation I have given of these Texts, I can truly say, I shall, from any Hand, be glad to see a better.

In the mean Time, I will add to what I have already said, that the Sentence of God concurs with the Censure of his Church, in the Cases of *Heresy* and *Schism*, as well as other Offences against his Laws; because, when they are what their Names import, they equally proceed from a Pravity of Mind, and, therefore, equally put the Persons, that offend in either of them, out of his Favour, and equally call for Declarations of his Displeasure, or rather more, as by their Contagion they do more Mischief to Religion, and spread their Infection farther than open Immoralities, which have not the Veil the others have, to cover them. And it is in vain pretended, that this is assuming a Dominion over the Consciences of Men. The Governors of the Church have as much a Right to compare the Actions of *Christians* with the Rules of their Society, as Civil Governors have to compare Men's Actions with the Laws of their

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Governments,

Governments, and to pronounce as they find. Men's misguided Consciences may prompt them to Perjury and Murther, and other the most execrable Crimes; but that will not exempt them from the Punishments due to those Crimes; the Laws both of God and Man suppose they might have known better, had it not been their own Fault. And, as to Matters of Religion, though every Diversity of Opinion be not *Heresy*, yet sure we are, there are *Hereses*, and Conscience, no doubt, may, and will be pretended for them; so likewise, though all Separation be not *Schism*, some certainly is, and, as such, is a grievous Sin; and, therefore, these Offences come under the Cognizance of the Church as truly as any other, and the Privileges of the Gospel may be forfeited, and the Displeasure of God incurred by them, as well as by the most open Immoralities. As to the Church's Power of deciding in these Matters, I shall have Occasion to speak to that Point hereafter.

To return now to his Lordship, who has a particular Skill at proving that his Adversaries, all of them, contradict themselves, and agree with him, whether they will or no; after he has endeavoured to fasten upon me several Contradictions, in what I had said concerning the *Remitting and Retaining* Sins, he now finds that I am at perfect Agreement with him; for I have said, *That it cannot be the Meaning of this Text, that the Successors of the Apostles can remit Sins absolutely*, and this in Words, it seems, not very different from his. Upon this, his Lordship asks, "Why he has not as much Right to  
" observe

“ observe what is not the Meaning of the *Text*,  
 “ as I have ? That I myself raise the *Phantom*, and  
 “ then attempt to destroy it ; that he has done  
 “ no more ; that I do the very Thing I condemn  
 “ in him ; that my Censure must equally fall on  
 “ both of us, let us, therefore, be pardoned to-  
 “ gether.” Is not this very pleasant ? Are not  
 the two Cases extremely alike ? He observes, that  
 Men have not, from this *Text*, a Power of remit-  
 ting Sins *absolutely* ; but to what Purpose does he  
 make the Observation ? To expose and vilify the  
 Use of all Absolutions, as mere *human Engines*,  
 and devoid of all Authority from *Christ*, and to  
 render the *Clergy* of all *Christian Churches* odious,  
 as if they pretended to such an absurd and enor-  
 mous Claim. I make the same Observatioa, but  
 to just the contrary Purpose ; to shew the Injustice  
 of such an Imputation, since no Church does, or  
 ever did pretend to it. This his Lordship calls  
 Agreeing with him ; just as *Black* and *White*, or  
 any other the most contrary Things. Nothing is  
 more common in a Dispute, than to agree with an  
 Adversary in one Premisse, in order to infer a  
 Conclusion directly contrary to his ; and such is  
 our Agreement here.

As to the *Romish* Doctrines concerning the Na-  
 ture of true Repentance, whether they are mista-  
 ken in it, or not, is not the present Question.  
 What I have affirmed is, that all Churches, even  
 that of *Rome*, have allowed that their Absolutions  
 were valid conditionally only, *clave non errante* ;  
 which is a Confession the *Key may err*, and, when  
 it does, the Absolution is null. This I have af-



firmed, and his Lordship has said nothing to shew, the Affirmation is not true.

I have now gone through what his Lordship had to say upon these three famous Texts, which have, hitherto, been looked on as the chief Foundations of all spiritual Authority, but which his Lordship thinks he has effectually explained away; so that no Degree of Authority whatever can be deduced from them, for the Use of the present Governors of the *Christian Church*. This is the distinct Explication he promised of these important Passages; this the Result of his maturest Thoughts; which has left every Thing just as it was, no one Difficulty cleared, no new Light struck out, not so much as an Attempt towards it; not an Expression, not a Word explained; in short, what his Lordship has done, upon these Texts, is so far from answering the Expectation he has raised, that it is below the lowest Commentator I ever looked into; which, I presume, is owing to the great Contempt his Lordship every-where expresses for what is called *Learning*.

With these Texts his Lordship finishes what he had promised, in the first Article of his Title Page, *his Examination of the Texts that relate to Church-Authority*. The next and only *specifick* Article in it is, *The Doctrine of Sincerity explained and defended*. Surely, his Lordship was hard put to it to furnish out a Title, that this was made a Part of it, which I had given so little Occasion for, that I could not presently recollect I had given any: All I had said, upon *Sincerity*, being contained in one very

very short Paragraph ; which I take Notice of here, because I intend not to tire either the Reader or myself so much, as I must, if I should go so far into his Lordship's long Answer.

I have already, in the Postscript to my *Sermon*, said as much upon that Matter, as I think necessary in Defence of myself ; and, therefore, shall only add here, that, though *Sincerity* cannot be too much recommended, as a necessary Qualification to render all our Religious Actions acceptable to God, there cannot be a more dangerous and pernicious Doctrine, than to teach Men to think it will be accepted in Lieu of all other Duties ; and to put their whole Justification upon it. *Sincerity* is an Ingredient in all Virtues, but is not a Virtue by itself, nor by any *Moralist* put into the List of Virtues, in the Sense his Lordship understands it, but only as it is opposed to *Hypocrisy* ; much less have either Philosophers or *Divines* thought it a *Succedaneum* to other Virtues, or that it might supply the Want of them. To be *sincerely* good and virtuous is a Commendation ; but to be *sincerely* wicked is new Language, and was never, before, thought commendable, or able to justify a Man. His Lordship, indeed, tells us, *Sincerity*, in his Sense, takes in the Use of all proper Means, in Order to make a true Judgment, and to be rightly informed ; but, if this be not repeated every Time the Word is used, the Danger from this Doctrine cannot be sufficiently guarded against ; for, as the learned Bishop of *Oxford* has truly observed, *Sincerity*, in common Language, means the *present Persuasion* of the

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Mind ;

Mind; and, since the *People*, whom his Lordship has taken into his Protection, will, no doubt, understand common Words in their common Sense, they will think themselves sincere, when they follow their Persuasion; and, in Virtue of his Lordship's Doctrine, will believe they are justified in the Commission of the greatest Villanies that Zeal and Bigotry can prompt them to, without due Care to be better informed; whereas, in Truth, the Rules of our Duty are the Laws of God and Man; and those we must obey, at our Peril: Conscience, when we offend, can plead for Pardon no otherwise than Ignorance; and, what Allowances ought, in Equity, to be made to that, God will judge at the Last Day; and, in the mean Time, they will judge on Earth, who govern under him. But I shall enter no farther into this Subject, which has been so largely and so well argued by Mr. *Stebbing*, who has shewn so good a Knowledge of Scripture, and so much Exactness and Acuteness in Reasoning, as must recommend him to the Esteem of all Persons that do not think Learning in a Clergyman to be a Crime. This Writer has examined his Lordship's grand Proposition, *That the Favour of God equally follows equal Degrees of Sincerity*, so thoroughly, that nothing seems to be wanting to expose it in a fuller Light, but to consider it in a *Mathematical* Way, and make some *Equations* upon it; which I have wondered has not been done, and was glad to see a Line, in Mr. *Stebbing's* last Piece, look that Way, where he illustrates the Terms of his Lordship's Proposition, by those of *Euclid*, *Aequa-*  
*les*

*les rectæ lineæ æqualiter distant à centro.* I will only add (which I find Mr. Stebbing also, in his last Book has observed) that the Gospel of Christ knows no Sincerity in Infidelity, or in a Refusal to believe the Gospel, when it is sufficiently proposed.

Having shewn what Foundation there is, in Scripture, for asserting to the Governors of the Church an Authority in *Ecclesiastical* Affairs, I thought it proper, for Method's Sake, to take Notice, who the Persons are, in whom, agreeably to Scripture, and the earliest Antiquity, this Authority is lodged; but, this making no Part of the Dispute in the present Controversy, I did but just touch upon it, in a very few Lines, and contented myself with observing, that neither the *Presbyterian* nor *Independent* Schemes have, either in Scripture or Antiquity, any Ground for them, but that the Apostolical and Primitive Government of the Church was by Bishops, and their Presbyters. This is a Point has been so fully proved by several eminent Writers of our own Church, that that Dispute may now be looked on, as at an End; but his Lordship cannot prevail with himself, either to own *Episcopacy* to be Apostolical, or that there is any Obligation on Christians to retain it; nor will he express the least Dislike of the other Schemes; but, on the contrary, shews plainly enough, he is offended at my Censure of them. I observed farther, with Respect to the mere Authority of a single Pastor, that the Scripture knows no such Thing as a single *Independent* Presbyter, but speaks of them always in the *Plural*, as I shewed in seven

or



or eight Instances, in which I can see no Pretence for complaining of Obscurity, or in what goes before. But his Lordship, when he was writing this Section, had such a Cloud upon his Understanding, that, to him, he says, *it is all Darknes*; and so leaves it. But this Darknes is no Darknes to any one who allows that the ordinary Powers of the Apostles were derived to their Successors, and that Bishops, with their Presbyters, are those Successors: And, therefore, one may from hence conclude, that his Lordship allows neither of these Points; and thinks, that, because it has been a Dispute, whether these two Assertions be true, it must ever be so. And of this he gives an Intimation, when, upon what I had said, he observes, *that what has remained, through many Ages, a Doubt, among the best and greatest Commentators, may be, at once, happily settled by the mere Affirmation of a learned Man*. I would be glad to know, through how many Ages his Lordship thinks this has been a Dispute; or, whether *Episcopacy* was not, till the sixteenth Century, the universally received, and uninterrupted Form of Church-Government; and whether, when a Point has been thoroughly and demonstratively proved, it may not be taken and spoken of as such, but as if it were a Thing still in the dark. If it may, his Lordship's Censure upon my Affirmation is very groundless and unreasonable.

His Lordship observes with some Pleasure, that the Government, I have affirmed to be the primitive Government by *Bishops and Presbyters*, does not agree well with the Constitution of the Church  
of

of *England*, and supposes I cannot possibly have in my Thoughts the two Houses of *Convocation*. It is something extraordinary, that a Bishop should want to be told, that the *Dean* and *Chapter* are his standing *Presbytery*; and that, besides this, he has frequent Opportunities of consulting his *Presbyters* in his *Visitations*, either in Person, or by his proper Officers; it is a Sign his Lordship has not been yet at *Bangor*. I acknowledge the Consulting with these standing Presbyteries is grown into Disuse, but it is, because there is now little Occasion for it, the Affairs of the Church being brought into that Method, that every Thing goes on in its proper Channel; and the Bishop has ordinarily nothing to do, that requires any such Consultation, or that he wants to know the fresh Sense of his *Presbyters* upon. And, for the same Reason, the annual *Synods* of the *Clergy*, that were anciently held in each *Diocese*, have been laid aside, there being in a settled State of Things no Use of them, sufficient to balance the Trouble and Expence of such Meetings; And, if any Inconvenience should arise from this Disuse, the Defect is easily supplied by the frequent Meetings of the *Bishops* and *Clergy* in *Convocation*.

Another Thing, his Lordship wants to have proved, is, how the Powers, vested in the *Bishops* and *Presbyters*, can admit the Sanction or Controul of the Civil Government. For that it is not, he thinks, enough for me to affirm as I do, that it is not necessary, that this Power should, in every Part of it, be kept still in the same Hands. Had his Lordship had any Thing in View but Caviling,  
and

and Starting Difficulties, he would not have expected that all the Questions, that may be raised concerning Church-Authority, should come within the Compass of a single Sermon; nor would he run Divisions upon one Controversy, when the present Dispute is about another. The Point now in Debate is not, what Right the Magistrate has in Matters relating to the Church, but whether there is not an Authority vested in the Governors of the Church by *Christ*, to govern the People committed to their Care in spiritual Affairs.

But let us hear what his Lordship has to say. I said it was not necessary that the Power, necessary for the Government of the Church, should, in every Part of it, be still in the same Hands. This Sort of Plea, says his Lordship, will serve both for the *Independent* and the *Presbyterian* Schemes. And he speaks, no Doubt, as he thinks; but, had he thought more, he would have seen that no two Things can be more different, than these that he takes to be alike. For he then would have observed, 1. that no Part of the Powers properly *spiritual*, such as that of Preaching, Administring the Sacraments, Imposition of Hands, Ordination, and the Denouncing of Church-Censures, are vested in the Civil Magistrate. And 2. that the Power, which I say is not necessary to be in every Part of it still kept in the same Hands, is such a Power as the Church has a Right to from the *Nature of Society* for its Preservation; all which must be lodged necessarily in the Ecclesiastical Governors of the Church, so long as it is unsupported by the Civil Magistrate; but,

but, when it has Assistance from thence, it is plain the Necessity of Keeping all this Power, in the Hands it was in before, is at an End.

The Civil Power, as has been very justly observed by one of his Lordship's Adversaries, has an inherent Right to interpose in Matters relating to the Religion publicly professed, to make Laws, and give Orders for the regular Administration of the several Parts of it, and to prevent Abuses, of what Nature soever. And as the Civil Power has a Right to this, so does the Protection given to the Church, and the many Favours conferred on it, deserve from the Church all the Regard, and all the Communication of Power they can give, though the Civil Power could not of Right claim it. Shall not the Crown, for Example, be allowed to nominate Bishops, when it is to the King they owe their *Temporalities*? Shall not the State make Laws for the better Government of the Clergy, when it is to the Laws of the State they owe the Assignments of their Parishes, and the Assurance of their Maintenance? Lastly, Shall not the Civil Power make Regulations for Church-Censures, and join Lay-Judges with those of the Church, in Ecclesiastical Causes, when it has given such a Weight and Force to their Censures, by the Civil Sanctions it has annexed to them? Sanctions, without which the Church could not easily have subsisted, after the World was become *Christian*. For a little Reflexion upon the present State of the World may convince a reasonable Man, that the Government of a whole Nation, as it is *Christian*, is too great a Work for Ecclesiastical Governors,

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as such; and that a Discipline, merely spiritual, would be too weak to attain those good Ends now, for which, when *Christians* were in Comparison few in Number, and those generally of the inferior Sort, and they were either under, or in Fear of Persecution, it was abundantly sufficient.

These few Reflexions may let his Lordship see, that the Share the Civil Power, upon the *Empire* becoming *Christian*, had in Church-Affairs, did not at all affect the internal Constitution of it, or alter its Government by Bishops and Presbyters, or take any Part of their Functions out of their Hands, to put it into *lay* ones. All that *Constantine* took to himself was, to be *Christian*, and the Civil Powers, since, have but followed his Example. They have not taken to themselves any Power that is properly Spiritual; the Institution of Bishops and Presbyters was continued, not only as Primitive, but *Apostolical*, and essential to the Being of the Church, in all Christian Nations, till the *Reformation*. Is not, now, this Case of the Civil Power's interposing, in the Affairs of the Church, extremely like that of his Lordship's Friends the *Presbyterians* and *Independents*? Is it not mighty clear, that the same Sort of Plea will justify their novel Schemes? Or, Is it not very shameful to see a learned Bishop put such different Cases upon the same Foot, which are just so much alike, and no more, as the Preservation of a Thing is to the Destruction of the very same Thing? Mr. *Lock* somewhere observes, that *Wit* consists in observing Likenesses in Things to one another, but

but *Judgment* in being able to discern wherein they differ : If his Lordship had used a little more of that Faculty, on this Occasion, he would have seen too wide a Difference, in these Cases, to think the same Defence could serve for both.

But, this being no Part of the present Dispute, his Lordship may be allowed to be the more negligent here, and to reserve himself for the next Point, which being the *Crisis* of the Cause, we may there hope to find his whole Strength and Attention exerted to the utmost. For the Point, next under his Consideration, relates to the particular Powers Church-Governors have a Right to. To go through every Branch of their Powers distinctly, with the proper Proofs for each, would fill a large Volume, much less could it be done, in a few Pages : Instead, therefore, of this, the next best Thing, I could do, was to point out the Grounds and Heads from whence they are deduced. And these I observed were three : *Scripture*, the *Practice of the Primitive Church*, and the *Nature of Society*. The first of these his Lordship discards, as of no Use, because the Powers, mentioned in Scripture, are given to, and used by, Persons extraordinarily assisted, as if Powers, given to such Persons for the ordinary Ends and Uses of the Church, were not ordinary Powers, and intended by *Christ* and his Apostles to be continued to their Successors ; or, because the Scripture is not a perfect Rule of external Worship and Discipline, it were no Rule at all. There is not, indeed, a Body of *Canons* for Church-Govern-

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ment delivered to us in Scripture, nor a perfect Plan for it any where laid down; but, if that were a good Reason to prove it no Rule, it would be as good a one to prove it no Rule of *Faith*, there being no one compleat Summary of the necessary Articles of the *Christian* Faith to be found, in any Part of it; if there had, there had been no Occasion for the Church to have composed any Creed, not even that which is called the *Apostles*; this, therefore, hinders not but Scripture may be a Rule for the Government of the Church; and certain Powers, as well as a general Authority, may be concluded from it; but a perfect Plan it cannot be expected should be there, because the Form of it was not presently and at once settled, but gradually, as the Nature of the Thing required it should be. St. *Paul* wrote, while Churches were, as yet, but beginning to be formed: In his Writings, therefore, we can expect to find only the first Elements and Seeds of this Formation; not a perfect and finished Model, where all the Parts and Proportions are fully adjusted and determined. In a Word, every body that considers these Matters, must be sensible of the Difference there is between *Ecclesia constituta*, and *Ecclesia constituenda*; and the same Difference there will necessarily be between a complete Scheme of Church-Government, and what we have towards one in his *Epistles*.

But, if his Lordship will not allow any Powers for Church-Governors to be deducible from Scripture, one might hope he would be more favourable in his Sentiments upon the second Way proposed,

posed, *the Practice of the Primitive Church*. Here was Room for his Lordship to display his Learning and Judgment, to shew the World his Knowledge of Church-History, and the Use which, in his Opinion, should be made of it ; one might have hoped he would have been so good, as to have told us, what he liked or disliked in the Government of the Church, in the best and purest Ages of it ; what he thought we might imitate in it, and what not ; whether certain Powers, the Governors of the Church then used, were, in them, Usurpations over the Consciences of Men, and their *Christian* Liberty, or were lawful ; and, if lawful then, whether so now ; and, if not, for what Reasons. This, I say, one might reasonably have expected from his Lordship, on this Occasion ; but he asks your Pardon — *displicet ipse locus* — instead of any Thing of this Kind, which might enlighten or inform his Reader, and tend to clear up the Controversy, in some Measure, he contents himself with these two notable Observations, “ 1. That many, who have taken this Way “ to understand the Powers of Church-Governors, “ have seemed to be more at a Loss than they “ were before ; that many are the Differences, “ upon these Subjects, even among the Learned, “ who have studied those *primitive* Writings with “ equal Sincerity and Impartiality.” But why would not his Lordship tell us, who those *many* are, or what are the *Points* of Church-Power, about which they differ ? Which since he has not done, I suspect his Lordship mistakes the Point ; and, because there has been a Dispute about the



State of the Church, till towards the Middle of the second Century, whether it were then under Bishops, or not, or who the Persons were in whom the Government of the Church was then lodged, from thence concludes, it was disputed, what the Powers were that were vested in those who did govern it.

But does his Lordship think, that, because some Points cannot be demonstratively cleared from the few Remains we have of the first and greatest Part of the second Century, that, therefore, the Practice of the primitive Church cannot be a Rule to us, or that it cannot be known? Is the Sense of that Expression, *the primitive Church*, confined to two Centuries? Must it cease to be *primitive*, from the Time we begin to have a good Knowledge of it? From the Time we have any certain Monuments, next the Scriptures, of any Largeness relating to it? That is, from the Time *Justin Martyr* and *Tertullian* wrote, who are the oldest Writers that have left us any Thing more, that is certainly genuine, than a few Epistles: And the Genuineness even of these Epistles, or of most of them, his Lordship knows, hath been not a little disputed. Is the Knowledge of the Practice of the ancient Church useless to us, as soon as it becomes certain? With his Lordship's Leave, we shall extend this Term of *Primitive* to other Bounds than he seems to have put to it, so as to take in the four first *General Councils*, at least, and particularly the Age of *Constantine*, which is the earliest Age of the primitive Church, considered as under the Protection of the Civil Power; and

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is, therefore, the best Model for Churches under the like Protection, in all After-times, to form themselves upon. We may, for Matters of *Faith* and *Doctrine*, justly be referred to earlier Times; but, sure, for the external *State* and *Constitution* of a Church in a *Christian* Country, to send us for a Pattern to the ancient Church before the Empire became *Christian*, is extremely ridiculous. It is to send us for a Pattern to something that, before the Reign of *Constantine*, was not in Being, the Condition of a Church in a *Christian* State; and it is not so much as pretended, that the State of the Church was more perfect, or more fit to be imitated, in any Age after *Constantine*, than it was under him. The Practice, therefore, of the Church, as to the Authority and Powers exercised in the Government of it, in his Time, is the best Model for all Churches in the like happy Circumstances. If it be said, that this best Model was a very bad one, and such as ought not to be followed; that is such a Reflexion on the *Christian* Church, in its greatest Perfection, for so it then was, that one may be sure there can be no just Grounds for it; especially if we consider, what great Lights, what bright Examples of Learning, Piety, and Virtue, adorned the Church, in that and the next Century, who knew perfectly well the Faith and Discipline of their Ancestors, and would have died a thousand Deaths, rather than they would adulterate one, or, in a faulty Compliance to the Civil Power, give up the other, or resign to the Magistrate any Share of that Authority, which by *Christ* was unalienably vested in themselves.

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themselves. We must, therefore, beg Leave to esteem the Church, in these first and best Ages of it, a safe Pattern for us, in all Respects, and particularly in what relates to Church-Government, about which it is in vain to pretend Ignorance, when, besides all other Helps, so many ancient *Canons* of Councils are still preserved to us. I do not say, it is necessary to follow the Example of the primitive Church, in every Thing; all I contend for is, that it is a safe Pattern, and that there is no Danger of the Governors of the Church receding from their just Claims, or setting up exorbitant ones, so long as they keep within those Bounds. And this, if his Lordship will receive it, is the Justification of the Church of *England*, for acknowledging such a Share of its Government to be lawfully vested in the Civil Magistrate. She follows an Example of fourteen hundred Years Standing, the Example of the primitive Church, when it was first in Condition to be a Pattern to us; and what the Church then did was done agreeably to what was the Will of God in the *Jewish* Church, in the best Times of it. When his Lordship can make as good a Plea for the *Presbyterian* and *Independent* Schemes, though the same, or like it, cannot be, we shall readily allow it.

To come now to his Lordship's *Remark*, "Many, who have studied the Primitive Writers to know the Practice of the Church, as to the Points in Dispute, have seemed to be more at a Loss than they were before." Well, What then? Is it not so in every other Part of Knowledge?

Knowledge? Is not the Man, who knows most of any Science, best acquainted also with the Difficulties that are in it? Ignorance sees no Difficulties, *ergo*, there are none. If this Argument were good, and it followed, that there are none, where those that are blind see none,

*Prætulerim——delirus inersq; videri:*

I should treat *Learning* with as much Contempt as his Lordship does, and endeavour after a *consummate Ignorance*. But, in Truth, nothing is so false as this Reasoning; Difficulties are Difficulties, whether they are seen or not; those, who are intirely ignorant, see nothing of them, they give no Disturbance to their Repose; the half Learned see them, but know not how to extricate themselves out of them, they are always in a Cloud; *aut videt, aut vidisse putat*; but the truly Learned can distinguish between what is knowable, and what not; they see Difficulties, but they see also the Solutions of many of them; and hence are able to arrive at clear and certain Conclusions.

It is to the unwearied Labours of such Men we owe the great Discoveries and Improvements made in every Part of Learning, since the Restoration of Letters; who had they taken up with his Lordship's Sentiments, they had given over in Confusion and Despair, and had suffered themselves and the World to sink into a *universal Stupidity and Ignorance*, which are so necessarily the Consequences of such Reasoning as his Lordship seems to have taken up with, that, should it prevail,



vail, they would soon be *happily* established, without the Help of an *Establishment*. For his Argument, drawn fairly out, is this : What do you trouble yourself with studying the primitive Books, to know the Discipline, or Government of the ancient Church ? (And it holds as well of any other Part of ancient Learning.) Those, that have studied it, seem to be more at a Loss than they were before, and there are great Differences, about it, between learned Men ; let it, therefore, alone ; where a Point is disputed, it is plain neither Side of it is clear ; therefore, you may take either, or neither ; it is perfectly indifferent. This puts all Forms of Government in the Church, and, for the like Reason, all *Systems* of Doctrine, upon an equal Foot, and a Man may be easy under any. That is one Convenience arising from this new Way of Arguing. Another is, that there is no Need of studying what is the Sense of *Antiquity*, upon any Point, and so we are happily delivered from the uneasy Task of labouring in dead Languages, and old Books ; we may take our Ease in soft and sweet Repose. Whether such Arguments, were they universally received, would not sooner spread a consummate Stupidity and Ignorance over the Face of the whole Land, than any Thing that is contended for, in the *Report of the Committee*, or any other Book that has been written against his Lordship, in this Controversy, I leave to any intelligent Reader to judge.

His Lordship's second Remark upon this Way of knowing the Powers of Church-Governors is, *That it is of no Use to the unlearned Laity*, whom,  
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being the *plures*, he never fails making his Court to. *What a Rule is this for them, to send them for Instruction, in this Point, to the Writings of the Primitive Church, of which they understand not a Word?* His Lordship, in his Concern for the illiterate Laity, forgets I was speaking to the Clergy. I do not use to trouble an Assembly that is chiefly made up of illiterate and ignorant Persons, with Controversial Discourses about Church-Government; with which I know nothing they have to do, but to submit to what is established; since their Approbation of it is not required of them, as a Term of Communion; unless any of them apprehend that there is a Nullity in the established Ministry, and that, from thence, there is derived an Invalidity upon their Functions. But this is not pretended, by any *Species* of Dissenters, against the Form of Government established in the Church of *England*. But, if any illiterate Persons were troubled with any Scruples of this Kind, does his Lordship know a better Way of removing them, than by shewing such Persons that our Church-Government is agreeable to Scripture, and the Practice of the primitive Church; when *Christians* must be supposed to know, better than we can, at this Distance, what was the Apostolical Institution, in this Point.

*But how can they judge of Writings of which they understand not a Word?* I answer, How do they judge of Scripture? Of which his Lordship thinks them not only very competent Judges, but prefers their Judgment to that of the most Learned; who are, says he, *constantly differing, and eternally*

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*wrangling with one another.* In Truth, they can judge of neither, by themselves, and without the Assistance of those his Lordship so much despises; but, by their Help, they may judge of both. It is the *Learned* who have translated the *Bible* into a Language the Illiterate can understand; and it is upon the *Learned* they must depend, for the Truth of the Translation: And the same Learning will open to them what is said, in the primitive Writings, relating to the Question about which they want to be informed, not only by telling them, how it *sounds* in *English*, but explaining to them the *Sense* of it; without which, the Illiterate will be very little the wiser for what they read, either in the primitive Writings, or in Scripture. For though his Lordship indeed tells us, “ That one *illiterate honest Man* (in the Church “ of *Rome*) is as capable of judging for himself “ in Religion, as all their *learned Men* united, “ even supposing them met together in a *General* “ *Council*, with all possible Marks of Solemnity “ and Grandeur;” I must beg his Lordship’s Leave to say, that the Illiterate are in the Case of Queen *Candace*’s Eunuch, who, when *Philip* asked him, if he understood what he read, said, *How can I, except some Man should guide me?* Acts viii. 31. And, notwithstanding what is said of the Clearness of Scripture in necessary Points, the Ignorant and Unlearned cannot judge of the Sense of Scripture, or of the Truth of their Religion, without the Helps the Learned, by the Care of their Governors, have provided for them.

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But why does his Lordship tell us, that the Unlearned Laity cannot understand a Word of the Writings of the primitive Church? How came he to forget that several of them are translated into *English*? Is his Lordship so wrapped up in modern Authors, that he could not remember, that what Writings are left us of the Apostolick Age were, long since, published in *English* by the present Lord Archbishop of *Conterbury*? Whom his Lordship could think of, in this very Book, to misrepresent in the grossest Manner, even where his *Grace* had taken all possible Care not to be misunderstood. But he has, it seems, forgot, what the same Person had done towards restoring primitive Piety, and reviving a Zeal for true Religion, by his excellent Translation of those primitive Pieces, and by a learned Introduction to inform the less Knowing, in the Use of them. I should not mention here his Lordship's Misrepresentation of the Archbishop, but that he plays it against me, (p. 175.) as the Sense of one, *to whom I pay the greatest Deference*. Which, if it will be any Satisfaction to his Lordship, I am very ready to own I do. But there is no Need of saying any Thing to justify his *Grace* from his Lordship's unjust Insinuations, the Lord Bishop of *Oxford* having already largely done it, in *Defence* of his *late Charge*. I will rather take the charitable Side, and offer an Excuse for his Lordship, which the Bishop of *Oxford*, I believe, was not aware of; which is this: If his Lordship had taken what he cites, as the Archbishop's Words, from the *Sermon* itself in which they are, it would, indeed, be very hard  
to



to excuse him from a wilful and designed Misrepresentation; which the least Degree of Attention, had it not been designed, would have prevented. I incline, therefore, to believe, his Lordship quoted the Words, at second Hand; for I remember to have seen them, more than once, in the *Flying-Post*. And who would not rather suppose, he took the Passage from that Paper, than that the Writer of that Paper was furnished with it from him? Especially, it being plain by other Instances, that his Lordship makes no Scruple of quoting even modern Authors, at second Hand. Of which we have a very remarkable Instance, in his *Appendix* to this very Book, where he quotes several Passages of Mr. *Chillingworth* from another Writer, and not from Mr. *Chillingworth* himself; as is evident, not only from the Quotations being the same in Number, and in the same Order; we find in them the very same Omissions also; which is a sure Proof whence they were taken. Which however excusable it may be, in other Cases, one cannot but wish, that, since what his Lordship quoted from a Sermon of the Archbishop, preached thirty Years ago, was plainly intended as a tacit Reflexion on him for his present Sentiments, as if they were not now the same they were then; (though, in my humble Opinion, it is no Reflexion upon any Man, if, in the Experience and Improvement of thirty Years, he has seen Reason to alter his Judgment in Relation to Persons or Things, in some Cases :) Since, I say, what his Lordship did was designed, as a Reflexion, one cannot but wish, he had taken better

ter Care not to be mistaken; because disadvantageous Insinuations against a Person, in so high a Station, cannot but have a very ill Effect, when they come from a Person of his Lordship's known Candor and Integrity.

But to return from this Digression, Does not his Lordship know, that the ancient *Christian Apologies*, and the Preservative of *Vincentius Lirinensis* against *Heresy*, have been also, long since, translated into *English* by another learned Hand? Or could he forget, so soon, what has been so lately published, Dr. *Marshal's* elegant Translation of *St. Cyprian*? Which single Book will give the *English* Reader a very good Knowledge of the Practice of the primitive Church, in Relation to its Government, as it stood, while unassisted by the Civil Power. Need I add to these the *English* Works of Dr. *Cave*, the Translation of *Eusebius's* Ecclesiastical History, and that Treasure of ancient Church-Learning collected by *Du Pin*, which was, many Years since, translated into *English*? And that the Canons of the ancient Church are laid open to the Eyes of all that will read, in the *Clergyman's Vade Mecum*, and other Books? Not to mention many other Helps the Learned have by their Labours afforded the Illiterate, to understand the Sense, the Practice, the Faith, the Discipline, and Government of the ancient Church, in the best and purest Ages of it; to excite in them a Zeal for God, that is after Knowledge, and to preserve them from the Contagion of *Heresy* and *Schism*. But yet, as if nothing of all this had been done, his Lordship gravely asks, "What an excellent

“cellent Rule is this to the unlearned Laity, to  
 “send them to the Writings of the primitive  
 “Church, of which they understand not a  
 “Word?” Which shrewd Question, with his  
 other Observation, of the Differences among  
 learned Men about the Practice of the primitive  
 Church, is the Whole of what his Lordship has  
 thought fit to say, upon this second Way o  
 knowing what Powers belong to Church-Govern-  
 ors; which I had recommended as a very proper  
 Help, and as a necessary Supplement to Scripture  
 in such Points.

The third Way of determining in this Contro-  
 versy, I said, was to be taken from the *Nature of*  
*Society*. But, because I have not left this Assertion  
 naked and unguarded, nor have affirmed of  
 Church-Government, what his Lordship has laid  
 down as his grand Maxim for the Defence of Ci-  
 vil Government, *that it has a Right to every Thing*  
*that is necessary for its Preservation, (per fas nefas-*  
*que, for his Lordship puts no Limitations;)* be-  
 cause I have not taken up with so crude an Affec-  
 tion, but have said, that great Caution should be  
 used, for Fear of drawing Consequences from it  
 that are unjustifiable and unwarrantable, that are  
 repugnant to Scripture, and contradict the con-  
 stant Sense of the primitive Church; therefore,  
 his Lordship thinks, *this Way is of no Use at all,*  
*that it is itself no Way, but the two first over again.*  
 But I have already taken Notice of this curious  
 Piece of his Lordship's *Logic*, in the Postscript to  
 my *Sermon*, and, therefore, will say no more of  
 it here. I will only take this Occasion to observe,  
 that

that nothing appears, by every Part of his Lordship's Answer, to have given him so much Uneasiness, as to find he had to do with one of so very different a Complexion from himself; who, instead of crude, bold, unlimited, and general Assertions, which his Lordship so much delights in, takes Care to butt and bound his Propositions, and to speak with Caution, to prevent their being misunderstood, or misapplied, to serve Purposes that were not intended. His Lordship thinks he cannot go far enough from the Opinion he is opposing; which never fails to hurt the Cause he defends; and, therefore, cannot bear any one that speaks, though it be on the same Side, with Caution and Temper; and, from hence, it is that he is so quick at espying Contradictions in others. Every Thing is a Contradiction that does not go his Length; and, if you speak with any Limitation, you are presently told, that one Part of the Sentence undoes the other. So that, in his Opinion, every cautious Writer is an inconsistent one: As if Truth, as well as Virtue, did not generally lie between Extremes; or that Propositions, in Subjects of a moral Nature, whose *Ideas* are extremely complex, could be expressed in as few and simple Terms, as the Propositions of *Geometry*; and were as rigid and inflexible, and would universally hold without Exception: Whereas nothing is more certain, or more known, than that the Truth, in such Subjects, does not consist in a few simple *Ideas*, but in a Complication of many concurring Circumstances; of which, if any one be omitted or altered, the Proposition will no longer



longer hold. For which Reason, in all Subjects, except the *Sciences*, general Propositions admit of many Limitations and Exceptions. If his Lordship had duly considered this, he would not, I believe, have thought Government, either of Church or State, so easy a Subject as he seems to do; or that the many important Questions, relating to them, could be satisfactorily resolved by a few, loose, general Assertions.

The Reader has now seen all the Bishop has to say against these three Ways; from which I am still of Opinion the several Powers of Church-Authority may with Certainty and Safety be derived. To point out these was all I could do, in the Compass of a Sermon; and yet not doing more, the not bringing into a few Pages what would fill whole Volumes, is, by his Lordship, made a great Objection to it. Being now not so confined, though these Papers are grown upon my Hands much beyond my Intention, I will gratify his Lordship so far, as to tell him what, in the general, seems to me, not only to result from each of these three Principles of Power singly considered, but to be supported by the united Force of all.

In Virtue, then, of each, and much more of all, I must always believe, that our Saviour gave to his Apostles sufficient Authority, with the proper Qualifications for the Exercise of it, to do every Thing that a successful Propagation of the Gospel, and the Preservation of the true Faith, made necessary: That they were empowered to admit Disciples by Baptism, and teach them a  
Rule

Rule of Faith ; to declare to them the whole Will of God, and the Conditions of the New Covenant, and to interpret the Old Testament ; to plant Churches, and to appoint in them the proper Officers for the Work of the Ministry, and the Edification of the Body of *Christ* ; to prescribe Rules for the Exercise of publick Worship, for the Preservation of Decency and Order ; and to institute a Form of Discipline, that the Behaviour of *Christians* might be such as becometh Saints ; that incorrigible Members might be cut off, and cast out of the Church ; and that Seducers and false Teachers might not creep in, to the Subversion of the true Faith, or the Corruption of Manners ; so that neither *Schisms* might disturb their Peace and Unity, nor *Heresies* deprave the sound Doctrines *once delivered* to them. That the Apostles had this Power, and that the Disciples were obliged, in those Points, to submit to them, appears to me both plain from Scripture, and necessary from the Nature of the Thing ; and is abundantly evident from what we know was universally practised by their Successors, who cannot be supposed in the *Apostolical* Churches to have soon deviated, in any Points of Moment, from them, and to have usurped Powers they had not, by Commission from the Apostles, a good Right to. For that the Apostles had also Authority to appoint Successors, and to invest them with the Powers ordinarily necessary for the Well-governing of the Church, is as certain and evident, as that there should be a Church continued after their Death ; a Succession of Persons, to be ministred to,

to, necessarily inferring a Succession of Ministers. This, therefore, the Apostles must be supposed sufficiently impowered to make Provision for, as likewise to intitle them to a Right of Maintenance.

And, farther still, it is evident, by all the Principles of Power I have named, that the Apostles and their Successors had a Right to take the proper Methods to decide and terminate Disputes that should arise, with Respect either to *Discipline* or *Doctrine*, in all Points where the Peace of the Church, and the Preservation of the *Faith*, should make it necessary. The first, I think, is by no sober Man denied; that they had a Right to do what they judged expedient, or necessary, in Controversies that respected *Discipline*, and the external Order of the Church. And, as to Points of *Doctrine*, we have a very remarkable Instance of the Authority they exercised, with Respect to them, *Acts* xv. upon the Question concerning the Necessity of *Circumcision*; which deserves to be very carefully attended to. For I would desire the Reader to observe, that this Dispute was relating to *the Favour of God*, viz. *Whether Circumcision were necessary in Converts from Gentilism, in Order to their Obtaining the Salvation offered to them by the Gospel*. This Point there was a Necessity of deciding, one Way or other: For it had made a very great Disturbance at *Antioch*, and in the Churches near to it. Nor did the Dispute begin there, it was brought thither by some that came down to them from *Jerusalem*. And, had it not been decided, the Breach, made by it between the  
*Jewish*

*Jewish* and *Gentile* Converts, might have been incurable; Things might have been carried to that Extremity, as must have ended in the Ruin of those Churches. And who can say, where the Contagion would have stopped, there being the same Seeds of Division in all other Parts, the first Churches every-where consisting of the like Mixture of Disciples.

What Method, now, was taken to decide this important Question? *Barnabas* and *Paul*, though chosen by the immediate Appointment of the Spirit to preach the Gospel in those Parts, and styled from thence *Apostles*, did not take upon them to decide this Question, by their mere Authority; partly as having no immediate Direction from the Spirit of God to do so, and partly from the Difficulty of the Question itself, and foreseeing that those, who were for the Necessity of Circumcision, would not acquiesce in it. But, whatever the true Reason of it were, whether for these Reasons, or to give the greater Weight to what should be resolved, and make it more regarded by the contending Parties, they agreed to go with certain others to the Apostles and Elders at *Jerusalem*: Not to the Apostles only, but to the Apostles and Elders. Upon which, the Apostles and Elders assembled to consider of it. Now, in this Meeting, how do they proceed? Does any one Apostle, does *Peter*, or *James*, or all the Apostles together, take upon them to decide this Question, in Virtue of their immediate Mission by *Christ*, or of a greater Degree of Inspiration, or by an Authority paramount, and superior to all Controul? No,



Do they argue it among themselves, exclusive of the *Presbyters*, or *Elders*, so as to allow them no Share in the Debate? No such Thing appears; the Point in Dispute was referred to the *Apostles* and *Elders* both, and they considered of it jointly. The Question was argued *pro* and *con*, for some Time, and both Sides were heard upon it; and, after much Dispute, *Peter* rose up and gave, not his Vote, but his Reasons first, and then his Opinion, for the *Negative*. Then *Paul* and *Barnabas* informed the Assembly, what Miracles God had wrought among the *Gentiles* by their Ministry. After them spake *James*, and declared himself on the same Side of the Question; and justified his doing so, by representing to them, that what God had done, among the *Gentiles*, agreed exactly with what had by the Prophets been foretold he would do. *And to him*, says the Text, *all agreed*. Upon which they decreed, that no such Burden should be laid upon the *Gentile* Converts; and so an End was put to that unhappy Dispute.

I beg his Lordship to consider, what a Figure had the Apostles made, what a Condition had the Church been in, if they had acted then, as he would have the Governors of the Church act now? And they had, when they were assembled with the Elders, in this Manner, addressed to them, in the Presence of the contending Parties? "Brethren, it is with great Grief we see, what a Height this Dispute, concerning the Necessity of *Circumcision*, is come to; we cannot but own, it is a Matter of very great Importance, and

“ and very necessary to be decided, to restore  
 “ Peace to the Churches of *Syria*; which, if it  
 “ continue much longer, will be in great Dan-  
 “ ger of being torn to Pieces by the *Schism* it  
 “ will occasion; but what is it we can do, in this  
 “ great Extremity? You all know, there is no  
 “ Place in Scripture, where it is plainly and clear-  
 “ ly declared, whether *Circumcision* under the  
 “ Gospel be necessary to Salvation or not; nor  
 “ have we any express Command, upon this Point,  
 “ from *Christ*, nor any immediate Revelation from  
 “ the Spirit; and *Christ* has given us no Autho-  
 “ rity to decide any Thing he has left undecided,  
 “ especially, in Matters relating to Conscience and  
 “ the Favour of God. He has left behind him  
 “ no *Viceregents* or *Interpreters*; nor could he:  
 “ For the Church, you know, is his *Kingdom*; and  
 “ in his Kingdom he is *sole King, sole Judge, sole*  
 “ *Interpreter*. You must, therefore, needs be  
 “ sensible, that we cannot, either of ourselves, or  
 “ in Conjunction with you, even upon the ma-  
 “ turest Deliberation, and after hearing all that  
 “ can be said on both Sides, make any authori-  
 “ tative Declaration or Decision upon this Que-  
 “ stion: And, therefore, whatever be the Conse-  
 “ quence of this unhappy Dispute, though we  
 “ were sure it would end in the utter Ruin of the  
 “ Church, our Hands are tied, we dare do no-  
 “ thing to put an End to it. They must go on  
 “ to dispute, as long as they think fit; all we can  
 “ do is to exhort them to Peace, and Love, and  
 “ to assist them with our Prayers, that God would  
 P 2 “ enlighten

"enlighten their Minds, and give them a right Understanding in all Things."

Sure, every thinking Man must allow, such a Speech would have been very improper and absurd, upon such an Occasion, where it was absolutely necessary to come to some Resolution. And I can see no Reason, why the like Speech would not be as absurd now, upon a like Occasion. Should a Dispute arise of as great Importance, and which it was as necessary, for the Peace of the Church, should be determined; I cannot see, why the Church might not assemble now, as it did then, and suffer the Point in Controversy to be fully and fairly argued, and then come to some Conclusion upon it. If the Governors of the Church, on such an Occasion, would act with honest Minds, in the Fear of God, and under the Guidance of his Spirit, keeping steddy to the Scripture as their Rule, and taking the ancient Church for their Guide in the Interpretation of it, which is also the

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\* I have said in my Sermon, p. 37. that, if *the Sense, the primitive Writers put upon a Place of Scripture, be not the true one, it is, at least, a good one, since they give it in Defence of the common Faith.* This, says his Lordship, is impossible, because it is no Sense of the Place, and, therefore, cannot be a good Sense of it, p. 145. To which I must take Leave to say, that it is impossible his Lordship could have said so weak a Thing, if he were at all acquainted with those Writers, or had the least Value for them. For whoever has looked into them knows, that they are not only not solicitous to find out the *literal* Sense of Scripture with Exactness, but oftentimes purposely forsake it for one more spiritual and sublime. How much they valued and preferred such a Method of *interpreting*, his Lordship may learn, from

the best Pattern they can follow in *Discipline* and *Worship*; and not suffering themselves to be influenced by *political* Considerations, and Reasons of State; or by a Desire of Dominion, by private Interest and Party-views, or any Thing that naturally tends to pervert the Judgment; if, I say, the Governors of the Church now would act in this Manner, under these Limitations, and with these Precautions; there can be no Reason to think, their Decisions would not be right, and such as ought to be submitted to. What, blindly and implicitly? No, neither *Christ*, nor his Apostles, required such a Submission; nor is it due to, or claimed by, our Civil Governors. *Absolute* Authority, as it means *unlimited*, is a mere *Chimera*; but, as it signifies a clear and indisputable Authority in all Things lawful, Obedience is due to what is ordered, in Virtue of it, by our Governors in

P 3

Civil

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from the single Introduction of *Justin Martyr*, to his *Dialogue with Trypho*. But take my Words by themselves, and without Regard to the Ancients: By a *true* Sense, it is plain I mean the *literal* one; and a *good* Sense is opposed to an *ill* one, and means a Sense that is not *heretical*, nor any Way repugnant to Scripture, and the *Analogy* of Faith. What, now, do my Words thus explained contain in them, that every Day's Experience does not confirm? Has not every Preacher frequent Occasion to observe, has not his Lordship himself often done it, that a Text seems equally susceptible of several Senses, which are each of them *good* ones, agreeable to Reason and Scripture? And yet, it is certain, one only is the true one. What, now, is become of his Lordship's Impossibility? If his Lordship goes on to write, in this Manner, his Readers will begin to think it a Sign of the Possibility of a Thing, that it is by him declared to be *impossible*.



Civil Affairs; and there is no Absurdity, I know of, in thinking that the like Obedience is due to the *Decisions* of those who have the Government of the Church.

If the Term, *in all Things lawful*, is a Limitation upon Church-Authority, it is as truly so on that of the Civil Magistrate. For it is the Duty of the Subjects to consider, whether what is, at any Time, commanded be lawful or not; and, if they are fully persuaded in their Conscience, it is not, they must *obey God rather than Man*. But this does not destroy the Magistrate's Authority, or take away his Right to the Obedience of his Subjects; and, therefore, though a Subject cannot in Conscience obey, yet, supposing the Command lawful, he may justly punish him for his Disobedience; because it is to be presumed, that his Pretence of Conscience is Pretence only; or, if it be real, yet it proceeds, very probably, from Want of due Care to be better informed. But, if his Refusal to obey proceeds not from a very culpable Neglect, but from such Causes as are common to him with many others, wise and good Governors will not make Use of their Authority to force an Obedience, till all proper Means have been used to remove the Prejudices he labours under. And better Instruction, no Doubt, in a right Cause, will generally have that good Effect as to open the Eyes of the greatest Part; and, for the rest, it will nor be difficult to discover, whether their Recusancy proceeds from a Defect in their Understanding, or from a Perverseness in their Will; and, in Proportion to that, more or less

less Indulgence will be used towards them. But, as I have said, the Authority of the Governor does not depend upon the Conscience of the Subject; for, if it did, it would soon come to be no Authority at all; it would not be able to secure him a general Obedience from his Subjects, in any one Command, how just or reasonable soever; there being nothing in its Nature so indifferent, that some one or other, in a vast Multitude of weak and ignorant, or of perverse and wicked Men, may not believe, either in Reality or Pretence, to be unrighteous, or unlawful. Of the Truth of which the World does not want Instances.

Thus Matters seem to me to stand, with Relation to the Authority and Power of the Magistrate: And it is the same, for aught I can see, in the Decisions relating to Religion. There are *saving Truths*, as well as *damnable Heresies*: And it is the Duty of Church-Governors to examine all new Doctrines, what Kind they are of, and to preserve the Faith intire and undefiled. They must, therefore, have an absolute Authority, as that means an indisputable Right, to declare *saving Truths* to be *saving Truths*, and *damnable Heresies* to be *damnable Heresies*; and, in Order to that, to † interpret Scripture; which is the allowed Rule by which all Doctrines must be tried. And such

P 4

Declarations

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† Upon this Point of *interpreting Scripture*, I will give his Lordship Mr. Lock's last Thoughts, in a Letter to Mr. C. p. 264. in the Collection of *Pieces* published under his Name: "If  
" there

Declarations ought to be received as authoritative and binding on the Members; and those, who offend against them, may justly be censured, in Proportion to such Offence. But, in this, there is no implicit, unlimited Obedience contended for. People are not debarred the Use of their Reason, and Conscience, or precluded a due Examination. It is easy to render either Persons or Things odi-

ous;  
 "there be Need of *authentick* Interpreters of the Word of  
 "God, what is the Way to find them out? That is worth your  
 "thinking of, unless you would have every one interpret for  
 "himself: And what Work will that make? Betwixt these two  
 "find something, if you can. For the World is in Want of  
 "Peace, which is much better than everlasting *Billinggate*."

I recommend this Passage to the Bishop's Consideration, who is of so different an Opinion, in this Point, that he declares the Question, which to Mr. *Lock* appeared so difficult, to be the easiest Question imaginable, to any one who will speak impartially, p. 135. Which I take Notice of here, because that Part of his *Answer* will not come within the Bounds to which I have confined myself. As to the Question itself, it is with Pleasure I can tell the Reader, that he will find that, as well as many others relating to the Rights and Powers of the Church, very fully considered by the Rev. Mr. *Rogers*, in his *Review*; which, since the Finishing my own Papers, I have read over; and, if I may judge by the Satisfaction it has given me, impartial Readers will allow he has answered all that was expected from him. There they will see *Conclusions* drawn from plain and simple Principles, in a Chain of regular Deductions, adhering to each other by an immediate and evident Connexion; and *Objections* not evaded, but answered; the Knots of them are not violently broken, or cut in sunder, but unravelled and untied, by an accurate and skilful Hand: And the *Opinions*, he opposes, are in the clearest Manner shewn to be either falsely drawn from true Principles; or, if truly drawn, that it is from false ones. One  
 of

ous, by false Colours, and gross Suppositions and Imputations: But if, instead of resting in Generals, we come to a particular Case; when that is fairly stated, the frightful Spectres, raised to amuse weak, and please libertine Minds, will immediately vanish.

If Spiritual Governors proceed with the same Care and Tenderneſs in their Decisions, as I have supposed Civil Governors to do; the Things, which they enjoin in Matters of Religion to be professed or done, will, in the main, be such as are plainly agreeable to the Doctrine and Precepts of our Saviour, as they were believed and practised by the *Catholick Church*, in the best and purest Ages of it. And then nobody can with Reason refuse Obedience to them; and they may justly censure those that do. In Matters of more Difficulty, they will avoid Decisions, when there is not a great Necessity for them; and, when they

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of the Principal of which is the Supposing Mankind to be, not what *they really are*, but what *they should be*; that they are *sincere* and *honest*, *attentive* and *uncorrupted* by Passion, or Interest, or any other Prejudice; and rightly disposed to embrace Truth, whenever it is sufficiently proposed to them: Which is so far from being true, that the least Knowledge of human Nature may convince a Man, that nothing is more false. This, indeed, seems to me to be the *πρωτον ψευδος* of the *new Scheme*, which makes it fit only for *Utopia*. But this is but one of the many false Principles on which it is built; the Reader will find, Mr. Rogers has, in the clearest Light and the most convincing Manner, exposed the Insufficiency and Falseness of the rest. Which alone, if Men were the reasonable Creatures our Adversaries suppose them to be, would go a great Way to put an End to this Controversy.

must



must decide, will take all proper Measures to be rightly informed, and proceed with the greatest Caution and Deliberation; that they may not be deceived themselves, or be the unhappy Instruments of leading into Error those committed to their Care, whom it is their Duty to instruct in the Will of God, and the Knowledge of *Christ*. In Decisions thus maturely made, it is morally impossible they should err in Points of any Consequence; and, for those that are of little Moment, they will not make Decisions about them; and, if they should, an Error, in a Point of no Consequence, would be an Error also of no Consequence.

But, though they really do not err in their Decisions, they may by many be thought to do so; due Allowances, therefore, will be made by wise and good Governors for involuntary Ignorance, and early Prejudices. They will endeavour to convince Gainfayers, by all the reasonable Methods of Instruction; and never proceed against Men pretending Conscience with any tolerable Appearance of Sincerity, to any Degree of Censures, when they can, without Prejudice to the Peace and Safety of the Church, be avoided: Much less will they, in such Cases, be forward to inflict Penalties, or temporal Punishments; which properly are not within the Power of the Ecclesiastical Authority, but are only, in some Cases, annexed to it by the Favour of the Civil Magistrate.

But Church-Governors may make an ill Use of their Authority, to the great Hurt of Religion, and

to the Oppression of the sincere Professors of it. Very true ; it may be so, and often has been. And is it not as true of Civil Governors ? But did ever any body think, that the accidental Abuse of Power, in any Government, ought totally to take away the Use of it ? Or that any Power will be left in any Kind or Form of Government whatever, if every Branch of it, that has been, or may be misapplied, shall, for that Reason, be laid aside ? I cannot but think, that all the Objections, his Lordship has raised against Church-Authority, would be easily removed, at once, by drawing only the *Parallel* between the Ecclesiastical and Civil Power ; and that they would vanish at the Sight of themselves in such a Glass. Let an Objection, made to one, be applied to the other, to try its Strength ; and, generally speaking, the same Solution, no doubt, will serve both Cases. For I believe it will puzzle his Lordship to give a good Reason, why an Objection, that is weak and trifling, when made against the Use of Civil Power, should be allowed to have Force and Weight in it, when urged against the Use of the like Power in Church-Affairs.

But it will be still insisted on, that the Power of the Church, in requiring Submission to its Decisions, is very apt to be abused ; especially since, by the Favour of the *State*, these Censures of the Church are attended with Civil Consequences ; of which there are infinite Instances in all Places, where the *Papal* Power has prevailed. But from whence has this come ? Is it not, because, in the Churches under the *Papacy*, the Nature of Church-Authority

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Authority is intirely changed? Is it not taken out of the Hands of the Bishops and their Clergy, and devolved wholly upon one See, that of *Rome*? And does not Power, when made to center in one Hand, naturally degenerate into *Tyranny*? Has it not, in Fact, done so in the *Papacy*? But what is this to the sound Parts of the *Christian Church*, who have thrown off the *Romish Yoke*, and have reformed themselves upon the primitive Model, in Matters both of *Faith* and *Discipline*? What is this to us of the Church of *England*, whose Happiness it is to live under a Constitution, where there is the least Danger that can be of such an Abuse of this Power?

As the State has greatly favoured the Church, by the Force and Vigour it has given to its Censures; so has it taken the greatest Care, its Censures, in Cases of *Heresy*, should not be rash, or unjust, or, in any Degree, arbitrary. The Laws have declared, that nothing shall be deemed *Heresy*, that was not adjudged to be so by the whole *Catholick Church*, in the purest Ages of it, by the Decrees of *General Councils*, and those universally received, and agreeable to Scripture. And, not content to fix the Rule they are to judge by, the Laws have taken Care of the Judges also, and have, in the last Resort, provided, that, to *Ecclesiastical* Judges, others shall be joined; that Ignorance of the Laws (a perfect Knowledge of which *Ecclesiastical* Persons cannot be supposed to have) may not, in any Step, misguide them into the Giving a wrong or hard Judgment. Which Provision of our Laws, with Submission to the Judgment

ment of a Right Reverend Prelate, I must own, I think the one best Thing in our *Ecclesiastical Constitution*, in what relates to *Discipline*. I might add, that what is *Herefy*, within the Description of the Law, is not now liable to that Severity of Punishment it was formerly in this Nation, and still is in *Popish Countries*. But I insist not on this; the Punishments still subsisting are more than enough severe, where there is not in the Offender the greatest and most manifest Pravity of Mind.

I have said thus much, of the Caution and Temper that ought to be used in these Cases, to prevent the sinister Constructions of some Persons, who will be ready to interpret what I have said, upon this Subject, to be a Calling for the Censures of the Church, and designed to awaken and exasperate the Governors of it against some Persons, who have not only revived *old Heresses*, but, by their Indiscretions, seem to think they never can provoke enough. To whom I wish nothing more, than what is most for their own Interest; first, that they would submit their private Judgment to that of the *Universal Church*; and next, that, while they refuse to do so, they would keep within the Bounds of Decency; that those, who have the Power, may, by the Inoffensiveness of their Behaviour, be prevailed on not to use it, but to connive at their Opinions, and shew them all the Indulgence that the Innocence of Error can lay any Claim to.

This, in short, is the Substance of what, I think, necessarily and evidently results from these three

*Sources*;



Sources; from which, I had said, that all the Powers of Church-Authority might, and ought to be derived: *Scripture*, the *Practice of the primitive Church*, and the *Nature of Society*. In Defence of which last Way of deducing Church-Powers, I took Notice of two Objections that had been urged against it: One, that the *Kingdom of Christ is not of this World*; and the other, that *the Church is an Invisible Society*; and that, therefore, Arguments taken from *Visible Societies* will not conclude to this. Upon this latter, his Lordship complains, that I have not fairly represented him, and that he does not argue from the Church's being *Invisible*, but from its being a *Kingdom of a Spiritual Nature*. Whether it be a *Kingdom*, or not, we shall see presently: But to say he does not argue from it, as an *Invisible Society*, is somewhat extraordinary, when, in his *Answer to the Committee*, he says, "That the Church, he describes in his *Sermon*, is no other but the *Universal Invisible Church*; that the Description, he had given, was of the *Invisible Church of Christ*," p. 76. And again, p. 78. "I laid down a Description of the *Universal Invisible Church*, or *Kingdom of Christ*." And again in the same Page: "The next Point is, whether there be any Thing, in my Description of the *Invisible Universal Church, or whole Kingdom of Christ*, which can be proved to contradict the nineteenth Article." Let now the Reader judge, if I have misrepresented his Lordship in saying, that he argues from the Church's being an *Invisible Society*. Having cleared myself of this Charge, I shall

shall say nothing, with Respect to the Objection itself, the Argument of the Church's Invisibilty being already in the Hands of so good a Writer, who has considered all that need be said on that Subject.

To come, then, to the other Objection, *that the Kingdom of Christ is not of this World*: To this I took the Liberty to say, it was, in Truth, nothing to the Purpose, the *Kingdom*, in this Text, not being the *Church*. And I added, *nor in any other Place of Scripture*. This, I acknowledged, was grown, indeed, to be the common Opinion, but ventured to affirm, it was without sufficient Grounds. What I had said, on this Point, makes something above a Page. The Bishop, who has dispatched, in a Page, what he had to say against having Recourse to the Practice of the primitive Church, as a good Direction to us, here, instead of being so fair as to own the Observation to be just, because it touched himself, has spent above twenty Pages in a vain Endeavour to refute it. First, his Lordship takes it ill, I should say, that this has been made the *Corner-stone of the new Scheme*; and yet what can be more true? Has not *his Sermon* been the Occasion of all the present Disputes concerning Church-Authority? And is not this Notion, the Foundation he has laid, of the Doctrines delivered in it? Is not this Declaration of our *Saviour* to *Pilate*, that *his Kingdom is not of this World*, the Text? And does not his Lordship lay it down, as the grand Principle he builds all upon, that *the Church is this Kingdom*?

But

But let us hear his Lordship's Answer; first, he pleads, that, if he has mistaken the precise Meaning of the Text, it is pardonable to have done it after greater Men; but, not to say that this is an Excuse for almost all the Mistakes that can be made, did I accuse his Lordship of being singular in his Explication? Do not I expressly own it to be the common Opinion? But his Lordship will not accept of this Concession; and, instead of many other great Names, when he might have pressed me with the Authority of one, who was a Prodigy of Learning, the great *Salmasius*, who in his *Plin. Exerc.* expressly says, that *the Kingdom of Heaven, in Scripture, always means the Church. In sacra Scriptura Regnum Dei semper pro Ecclesia sumitur.* (Which Authority, why his Lordship declined, whether from a general Dislike he has to *Criticks*, or because the *DEFENSIO REGIA* has made him particularly out of Humour with him, I know not.) But, however that be, instead of using this and other great Names by which he might defend himself, he singles out Mr. *Hales*, for the Sake of an ingenious Parallel between that learned Man and his unhappy Adversary, who never pretended to Mr. *Hales's* Learning, or Judgment. He tells us, *if he despised the ancient Writings of the Fathers, he did it not out of Ignorance, but out of Knowledge.* I beg his Lordship would be so good as to inform us, which of the ancient Writings this learned Man despised; and, when others have read the same, I am content they should despise them too. His Lordship adds, *and besides a great Judgment,*  
*equal*

equal to his great Reading, be had a Heart freely to make use of it. (Whereas his Adversary has, hitherto, bid from the World his Treasure of Knowledge, p. 48.) his Lordship, it seems, when he writ this, did not reflect, that the Title of Mr. Hales's Works is, *GOLDEN REMAINS*, though it stands, in his Book, the very next Words to those I have quoted. Had his Lordship, therefore, writ, in Mr. Hales's Life-time, he might, with as much Truth and Justice, have reproached him, for hiding his Treasure from the World; who, perhaps, would have told him, it had been better for the World, if some others had hid theirs too.

But, to let this pass, his Lordship having shewn that he is very excusable, if he has mistaken the Meaning of his Text after so many modern Authorities as he might have produced, *could he be reconciled to the Bringing* [out of his Treasure] *needless Quotations* (for of the Ancients he pretends to none) comes, in the next Place, to shew, he wants not that Excuse; and, p. 99. says, "I will now examine the Point itself, whether this Text has been so greatly mistaken, or not." But yet he has so little Stomach to come to it, that we hear no more of it till p. 111. where he owns, that *Church*, put instead of *Kingdom* in his Text, will not make Sense; (and yet it is again and again declared in the Sermon, that *the Church is this Kingdom*) but pretends, that our Lord, *under the Image of a Kingdom*, meant, among other Things, to signify the Church, the Society governed by him. As if Christ had said, *the Society governed by me is*



*not of this World.* A very pertinent Answer to  
*Pilate's Question!* But he adds, "That the *Dean*  
 " cannot explain it himself, without either con-  
 " tradicting his own Notions of βασιλεία, in the next  
 " Page, or without denying to our Lord all King-  
 " ship, but what is contained in his Coming here-  
 " after with Pomp to judge the World (which is  
 " little or none at all) and so putting a very low,  
 " flat, and cold Sense upon these Words. It is  
 strange his Lordship can be at any Loss to know  
 my Meaning of this Place, after I have so fully  
 explained it. Once more, therefore, I must tell  
 him, that *Christ's Kingdom*, in this Place, cannot,  
 with any tolerable Sense, be understood of the  
*Church*, or Society, that composes it; that I un-  
 derstand by βασιλεία *Christ's Regal Dignity and*  
*Power, his Dominion, or Kingship;* (which last  
 Word I avoided, because not in common Use)  
 that he was invested with this, upon his Resur-  
 rection; but that the great Demonstration of his  
 Regal Power will be, when he comes to judge  
 the World. His Lordship, indeed, declares, *this*  
*does not deserve the Name, that it is little, or none*  
*at all, and that it makes a low, flat, cold Sense.* I  
 am very sensible the true Sense of Scripture often  
 appears to be so to Persons of his Lordship's great  
 Parts. But, as *low, and flat, and cold* a Sense as  
 he thinks this to be, I could, by many Testimo-  
 nies from the best Authorities in such Matters,  
 prove it to be the *true* one. One happens to lie  
 before me, who was as good a Judge of what was  
*flat and low, as any Man;* and was himself so elo-  
 quent a Writer, that he is called the *Cicero* among  
 the

the Fathers ; his Lordship sees, I mean *Lactantius*, who in his *Epit.* c. 42. has these Words of *Christ* : *Nuncupatur Christus, quod est Rex ; ideo, quia ipse de cælo in sæculi hujus consummatione venturus est ; ut judicet mundum, & resurrectione mortuorum facta, regnum sibi constituat æternum.* But I do not insist upon this Authority.

If his Lordship be capable of Conviction, when he has once taken up a Notion, I should hope he would be convinced he is mistaken here, upon so full an Evidence on the other Side, as is, I think, beyond all Exception. *Eusebius*, *Lib. 3. Cap. 20.* of his Ecclesiastical History, tells us from *Hegesippus*, a very ancient Church-Historian of great Credit, that *Domitian* having ordered all the Posterity, that could be found, of the House of *David* to be put to Death, there were brought to him some who were descended of *Judas*, the Brother of *Christ* ; who being interrogated by him concerning *Christ* and his Kingdom, as Persons the best able to inform him, *Ὅμια τίς εἶναι, καὶ ποῦ καὶ πῶς ἐκείνου βασιλείαν ;* what Manner of Kingdom it was, and when, and where it should appear ? answered thus : *Ὡς, ὁ κόσμος ἡμεῖς ἐδ' ἐμύνητο, ἀνταρξήσεται, καὶ ἀσπασίαν ψυχάν, οὐκ οὐρανίαν τὴν αἰώνιον ἡλικίαν, ἀντὶ τῆς ἐκείνου βασιλείας ζωῆς, καὶ νερὸς, καὶ ἐσθίων, καὶ τὰ ἐπὶ τῆς ἐκείνου βασιλείας ἀντὶ.* "That it is not a worldly or earthly Kingdom, but an Heavenly and Angelical one, which will shew itself at the End of the World, when he shall come in Glory to judge the Quick and the Dead, and shall render to every one according to his Deeds." Thus they, in Agreement with that of *St. Paul*,

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*I charge thee before God and the Lord Jesus Christ, who shall judge the Quick and the Dead at his Appearing, and his Kingdom,* 2 Tim. iv. 1. Whom now shall we believe, his Lordship, at near 1700 Years Distance from *Christ's* being upon Earth, or his Relations, who were but two Descents removed from him? In my poor Opinion, if we consider either the Scripture itself, or the Sense of the primitive Church, this is so true and just an Account of the *Kingdom of Christ*, and, consequently, so good an Explication of the Text before us, that no Words could give a better, though their Evidence were out of the Question; much more should we acquiesce in it, as true, when it is so well supported. But, if this be the true Sense of it, then the *Church* is not the *Kingdom* here spoken of, which is the Point I was to prove against his Lordship, and the whole Superstructure built upon it, unless otherwise supported, must fall with it.

But, not content with denying his Lordship's Explication of this Text, I added, *that the Kingdom does not mean the Church, in any Place of Scripture.* Whether this be true, or not, it mends not his Lordship's Cause at all, which, as managed by him, rests solely on on this single Text. But his Lordship delights so much in Opposition, that, instead of supposing I would not venture on such an Assertion without good Reasons for it, he is resolved to conclude it intirely false and groundless. To this End, he raises a great Dust through many Pages; but I shall shew, it is Dust only. In Order to which, it is necessary to observe, that the

the Gospel of our Saviour, when expressed at Length, is said to be *Εὐαγγέλιον τῆ βασιλείας τοῦ Θεοῦ*, the Gospel (that is, the glad Tidings) of the Kingdom of God. As *Mar. i. 14.* Jesus came into Galilee, preaching the Gospel of the Kingdom of God. At other Times one, or two, of the three Members, of which this Expression consists, is put for the Whole; as, *Εὐαγγέλιον τῆ βασιλείας*, the Gospel of the Kingdom, *Matt. iv. 23.* *Εὐαγγέλιον τοῦ Θεοῦ*, the Gospel of God; as *Rom. i. 1.* *2 Cor. xii. 7.* *Εὐαγγέλιον* singly, the Gospel, *Mar. i. 15.* — *xiii. 10.* *Ἡ βασιλεία τοῦ Θεοῦ*, the Kingdom of God, *Mark x. 15.* *Luk xviii. 17, 29.* *Acts xx. 25.* *Col. iv. 11.* which, in *St. Matthew*, is generally throughout his Gospel called *ἡ βασιλεία τοῦ ἑξανῶν*, the Kingdom of Heaven. I will remind his Lordship only of one Place in the Chapter I had particularly referred to, *xiii. 52.* Every Scribe, which is instructed unto the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure Things new and old. *Εἰς τὴν βασιλείαν τοῦ ἑξανῶν*; that is, says *Theophylact*, *Εἰς τὴν τοῦ Χριστοῦ γνῶσιν*. I wish this Text had made his Lordship think it not improper, to have supported his Notions, especially those relating to this Kingdom, from some Passages of the Ancients, and not intirely from modern ones; his Treasure, no Doubt, being well replenished with both, whatever determined him to use one Sort only. But his Lordship thinks he can easily evade all the Arguments that can be drawn from this last Expression, by distinguishing between the Kingdom of Heaven and the Kingdom of Christ: And to make these two the same is,



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in his Opinion, *no better than to profess to establish the Meaning of one Phrase, and to mistake another for it.* This obliges me, for his Lordship's Information, to observe farther, first, that this Expression, *the Kingdom of Heaven*, is peculiar to St. Matthew; and that the same is always called by St. Mark, and St. Luke, *the Kingdom of God*. The Reason of which, perhaps, was, that, St. Matthew's Gospel being writ in the *Hebrew* of those Times, the Word, *Heaven*, was used for the *God of Heaven*; of which Use of the Word there are several Instances in the *Apocryphal Books*, and in the *New Testament*. I will mention only two very noted ones in the Gospels, *Matt. xxi. 25. The Baptism of John, whence was it? from Heaven, or of Men?* And *Luke xv. 21. Father, I have sinned against Heaven, and in thy Sight.* In both which Places it is manifest, that *Heaven* is put for the *God of Heaven*. And it is, probably, to this Language of the *Jews* we owe that of *Juvenal*,

*Nil præter nubes & cœli numen adorant.*

This *Kingdom of Heaven*, then, is the *Kingdom of God*; which is, indeed, exceeding evident from this one Passage in St. *Matt. xix. 23, 24.* Our Saviour, having said, in the first of these Verses, that *a rich Man shall hardly enter into the Kingdom of Heaven*, in the next Verse, repeats the same Thing in these Words: *It is easier for a Camel to go through the Eye of a Needle, than for a rich Man to enter into the Kingdom of God.* Here the *King-*  
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*dom of Heaven* and the *Kingdom of God* are most manifestly one and the same *Kingdom*.

And it is as plain, that the *Kingdom of Heaven*, or of *God*, is the same with the *Kingdom of Christ*. If we compare *Matt.* xviii. 1. with xx. 21. and *Mark* x. 37. what, in the first of those Places, is expressed by the *Kingdom of Heaven*, in the second, is called the *Kingdom of Christ*, and, in the third, *his Glory*. It is, indeed, originally the *Father's Kingdom*, but by his Gift vested in the Son; and it is God that rules in *Christ*. This, to a *Christian* and a Scholar, one would think, should need no Proof. For the Sum of the whole Gospel is contained in these Words, *The Kingdom of Heaven* [or, of *God*] *is at Hand*. It was in these Words, that not only *John the Baptist*, but our Saviour himself, and the Apostles by his Command, began their Preaching. And nobody, who considers, can doubt, whether that Declaration be not perfectly equivalent to this, *the Kingdom of Christ is at Hand*. Nobody, I say, can doubt of this, who observes, what were the Expectations of the *Jews*, at that Time, or the Prophecies on which they were grounded. And the same is evident by many express Passages in the Gospels. Let us but compare the parallel Places, in which the near Approach of this Kingdom is foretold, *Matt.* xxiv. 33. *When ye shall see all these Things, know that it [or he] is near, even at the Doors*. But (ver. 37.) *as the Days of Noe were, so shall also the Coming of the Son of Man be*. And the same Words we have, *Mark* xiii. 29. How now is this expressed in *St. Luke*, xxiii. 31. ? *When ye see these Things*

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come to pass, know ye, that the Kingdom of God is nigh at Hand. To these Proofs, let me add the Words of Tertullian, upon Luke xvii. 20. (*When Christ was asked of the Pharisees, when the Kingdom of God should come, he answered them and said, the Kingdom of God comes not with Observation.*) *Ne argumentetur audacia hæretica, de regno Creatoris, de quo consulebatur, non de suo respondisse eis Dominum, sequentia obsistunt. Dicens enim, filium hominis ante multa pati, & reprobari oportere ante adventum suum, in quo & regnum substantialiter revelabitur; suum ostendit & regnum, de quo responderat, quod passiones & reprobationes ipsius expectabat.* Lib. 4. cont. Marc. c. 35.

But, to shew the Complaisance I have for his Lordship, I will, as absurd as I have shewn it to be, suppose, that the *Kingdom of Heaven*, or of God, means one Thing, and the *Kingdom of Christ* another. All his Lordship will get by it is, that a great many Passages, indeed, will be laid aside, as of no Force in this Question. But will those, that are left, do his Cause any Service? Not the least; they are all strong against him; as any one may see, that will pursue with Care what is said of the *Kingdom of Christ*, from the sixteenth of St. Matthew to the twenty-fifth, and then trace it through the same Steps back again. He will then see, that the Son of Man is represented, in Chap. xxv. as being come in *his Kingdom*; that, in the twenty-fourth, he gives his Disciples the Signs of *his Coming*; in the sixteenth, he tells them, *there were some standing there, which should not taste of Death till they see the Son of Man coming in his Kingdom.*

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This will shew his Lordship, that the *Kingdom of Christ* is not his Church, but the Glory and Regal Power, in which he will, at the Consummation of all Things, manifest himself to it. And the same Search, continued farther back, will, at the same Time, undeniably prove to him, that this Kingdom is the same with the *Kingdom of Heaven*, which in the tenth, and preceding Chapters, is said to be at Hand. Repent ye, for the Kingdom of Heaven is at Hand. Which Words cannot be better explained, than they are by *Tertullian*, L. 4. c. 24. cont. *Marc.* *Quid enim ad illos, si adpropinquaret regnum? nisi quia cum judicio adpropinquat, in salutem scilicet eorum, qui annuntiationem ejus receperint.*

And as the *Kingdom of God*, and of *Christ*, mean the same Thing, when by *Kingdom* is meant Regal Dignity, Power, or Dominion; so likewise are they of the same Import, when the Word, *Kingdom*, is used to express the Glory and Happiness promised to the Saints; which is often expressed by entering into the *Kingdom of God*, as 1 *Thess.* ii. 12. *That you would walk worthy of God, who hath called you unto his Kingdom and Glory,* And *Jac.* ii. 5. *Hath not God chosen the Poor of this World — Heirs of the Kingdom, which he hath promised to them that love him?* And by our Saviour himself in the *Gospels*; see *Mar.* ix. 47. x. 23. *Luke* xviii. 17. and 24, which in *Matthew* is *Kingdom of Heaven*. See Verse 10, 20. vii. 21. xviii. 3. But so likewise is it by entering into the *Kingdom of Christ*, 2 *Tim.* iv. 18. *The Lord (Christ) shall deliver me from every evil Work, and will preserve me unto his heavenly Kingdom.* And 2 *Pet.* i. 11.

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*So shall an Entrance be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.* And what is still more convincing, if possible, this *Kingdom* is expressly called the *Kingdom of God, and of Christ*, by St. Paul, Ephes. v. 5. *This ye know, that no Whoremonger, nor unclean Person, hath any Inheritance in the Kingdom of Christ, and of God.*

But his Lordship has still another Evasion in Reserve; he pretends, "that it is a Mistake which runs through my whole Performance, [*i. e.* half a Page.] "That I understand those I oppose, to maintain that there is nothing included in the Meaning of the Phrase, the *Kingdom of Christ*, but the *Church*, or Society of People governed by him. Whereas this Expression includes in it a Multitude of Ideas relating to the Gospel-state, one of which certainly is the Nature of the Church." To all which the short Answer is, 1. That his Lordship, in his *Sermon*, takes no Notice of any other Notion included in this Expression; that the Church of Christ, and the Kingdom of Christ, are, throughout his *Sermon*, convertible Terms: And, to preclude all such Evasions, in a Passage I have already quoted, p. 130. he does not only use this Expression, *the universal invisible Church, or Kingdom of Christ*; but still more fully expresses his Notion thus, *the universal invisible Church, or WHOLE Kingdom of Christ*. But, 2. The Question is not, Whether his Lordship, or any others, allow the Expression of the *Kingdom of Christ* ever to have, in Scripture, any farther Meaning besides this of the *Church*; but, Whether

Whether it ever, in any Place, has that. Which is what I have denied; not only by shewing, it always hath some other Sense, but that it cannot have that; because the Definition of the *Church*, being put in the Place of the Thing defined, that is, βασιλειαν, in the Place of βασιλεια, will not make Sense. Here lies the Stress of the Dispute.

But all his Lordship could say, he could not but be sensible, would be to no Manner of Purpose, unless he could bring some *Text*, where it can be plainly proved to mean the *Church*. This, therefore, he attempts, and, out of near an hundred and fifty Places, pitches upon four, which he thinks are decisive against me; two out of the Gospels, and two more out of St. Paul's Epistles. Of these two last, one is the noted Text, 1 Cor. xv. 24. *then cometh the End, when he shall have delivered up the Kingdom to God, even the Father.* This Text will give us little Trouble; for his Lordship himself confesses, that βασιλεια here signifies *Christ's Regal Dignity*; which is all I contend for. If it had signified the *Church* here, it had been to his Lordship's Purpose; but since, by his own Confession, it does not, whatever other Purpose this Text may serve, it concludes nothing against me.

His next Text is, Col. i. 13. where St. Paul, speaking of God the Father, hath these Words: *Who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son.* Here his Lordship is sure, the *Church* is meant by the *Kingdom*. But, if his Lordship were better acquainted with St. Paul's Style, he would be

be very sure this is not the Sense of it; and that this Expression, *bath translated us into the Kingdom of his Son*, is to be understood of the *assured Hope* he hath, by calling us to the Gospel, given us of this Happiness; by which we believe, that, if we *suffer with Christ here, we shall reign with him hereafter*, when his Kingdom shall be revealed from Heaven; of which, while in this Life, we are Heirs only through Hope; the *Hope of eternal Life*, Tit. i. 2. which in the next Chapter, Verse 13. is itself called, the *blessed Hope*; — *looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour Jesus Christ*. This is the *lively Hope*, to which St. Peter says, *God, through the Resurrection of Christ, bath begotten us again*, 1 Pet. i. 3. Through the Strength of this Hope St. Paul anticipates the Joys of the other World, and speaks of what will be, with that Assurance and Fulness of Faith, as if it already were. And this Figure of Speech he was very naturally led to, from what was the general Expectation of *the Faithful*, in those Times; who not only firmly believed our Saviour's Promise, as what would, one Time or other, certainly be fulfilled, but lived in a perpetual Expectation of his Coming, and were as sensibly affected with the near Prospect they had of it, as if he were already come; as is evident from many Places in St. Paul's Epistles; who found it necessary to undeceive the *Thessalonians* so far, as to let them know, that it was by no Means certain, *that the Day of Christ was so near at Hand*; and that there were Reasons, why it might, and would be delayed, though he knew

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not how long, God having reserved *the Times and the Seasons in his own Power*. In this present State, our *Life is hid with Christ in God*. But when *Christ, who is our Life, shall appear, then shall we also appear with him in Glory*, Col. iii. 3, 4. And the Hope St. Paul had of this makes him declare, Rom. viii. 18. that *the Sufferings of this present Time are not worthy to be compared with the Glory which shall be revealed in the Saints*; which he represents the whole Creation impatiently longing for: *The earnest Expectation of the Creature waiteth for the Manifestation of the Sons of God*. St. Paul was wrapped up in these sublime *seraphick Thoughts*; and, full of the Contemplation of this glorious State, every-where speaks of those who are called to have Part in it, as if they were already admitted into it, and Faith were turned into Fruition.

I shall give his Lordship but one Instance, which will, at the same Time, be a perfect Comment on the Text in Dispute, and shew what is the true Sense of it. Eph. ii. 5, 6. the Apostle speaks thus: *When we were dead in Sins, God hath quickened us, that is, restored us to Life, together with Christ, and hath raised us up together, and made us sit together in Heavenly Places, in Christ Jesus*. Will his Lordship say, that *in his regeneration* here means the Church, because we are not yet made actually to sit in any other *Heavenly Places*? Or will he admit, that St. Paul here speaks by a *Prolepsis*, on Account of the Hope and Confidence we have in *Christ*, that we shall, when he appears, sit with him in the *Heavenly Places*, shall partake of that State



State of Life and Glory which shall then be revealed? *Grotius* has, in one Word, fully explained the Apostle's Sense here: *Jus ad rem sæpe rei nomen accipit.* And by the same Figure of Speech it is, that we are said to be already translated by God into the Kingdom of his Son. And the Parallelism of these two Places deserves the more Regard, from the great Likeness that runs through these two Epistles; which is so great, that it is plain *St. Paul* wrote one, while his Thoughts were warm and full of the other; and, from thence, the Expressions, that seem to be parallel, may be presumed to have fallen from his Pen, not by Chance, but because the same Ideas were fresh in his Mind.

If this be a true Account of this Text, then what his Lordship says must be the Sense of it, I take the Liberty to say, cannot be the Sense of it. Which his Lordship might have seen from the Verse immediately preceding, where the Apostle speaks as if God had already made them *Partakers of the Inheritance of the Saints in Light*; which is exactly the same Figure of Speech, and what is as yet future, and in Hope only, is spoken of as already done. But, perhaps, his Lordship was not aware of this, because *St. Paul's* Expression is, that God hath made them meet to be *Partakers* — *ὁ θεὸς ἡμᾶς ἁγωνισάμενος*; but that does not mean, hath made them meet now, to be *Partakers* hereafter; but, that he hath now made them so; as his Lordship might have seen by his Use of the same Word, 2 Cor. iii. 6. *ὁ θεὸς ἡμᾶς διασφραγίσας*, who hath made us meet to be *Ministers*;

sters ; that is, as it is well translated, who *bath made us able Ministers*. Nor is the Sense altered by the different Construction ; it had been exactly the same, if, instead of *διακόνες*, he had said, *ἡς ἢ διακονίαν*, as it is here in the *Col. ἡς ἢ μυστήριον*. I might add, for a farther Illustration of this Place, that *God hath translated us into the Kingdom of his Son*, in the same Sense as his Son is said to *have delivered us from the Wrath to come*, 1 Thes. i. 10. agreeably to the *Vulgate*, — *qui eripuit nos*. But, because it is in the Original, *ῥυτῶνον*, in the present Tense, I do not insist upon it. Nor is there, after what has been said, any Need I should. But, that his Lordship may see I am not singular in this Explication, I will shew him that the *Greek Interpreters* understood it in the same Manner. *Theophylact's* Words are these : *Μέγα μὲν καὶ τὸ σκότος ἀπαλλάττει τὸ ὅτι καὶ εἰς βασιλείαν εἰσάγαγεν, πολλῶν μείζον. καὶ ἔχ' ἀπλῶς, ἀλλ' ὥστε συμβασιλεύσαι τῷ ὑπὸ —* And *Theodoret*, *τὸ τῆς ὑπὸ βασιλείας ἡξίωσις. τὸ τοῦ καὶ ἐν τῇ βασιλείᾳ παρόντων ἔστιν εἰς ὑπομνήσκωμεν, καὶ συμβασιλεύσωμεν.* And the same Writer on the parallel Place in the *Ephesians*, *αὐτὸς ἀναστήσας ἡμῶς τῇ ἐλπίδι ἀνέστημεν, καὶ αὐτὸς τῷ πατρὶ συνεδρεύοντες, μετέχοντες καὶ ἡμεῖς τῇ κλησίᾳ.* And *Theophylact*, *Ἰωάννης νῦν, μετ' ὀλίγον ὅτι καὶ ἐνερθεύει.* — *αὐτὸς ἡ ἐλπίς τὴν κλησίαν.*

His Lordship's other Texts are in the Gospels ; one of them, very unfortunately for me, in the Thirteenth of *St. Matthew*, the very Chapter I had referred to, to prove that the *Kingdom* does not mean the *Church*, and that, when it seems to do so, the Expression is *elliptical*. The other is the famous Text of the *Keys*, in which, it seems, if

if we may believe his Lordship, I have myself explained the *Kingdom of Heaven* to be the *Church*; which, if true, would be strange, indeed; since thereby I should not only, in one Place, contradict what I have said in another, which such vulgar Writers may easily do (his Lordship's Adversaries are such poor Mortals, they do nothing else) but I should, in doing so, contradict what has been my fixed Opinion, not less than five or six and twenty Years; and which I had the first Hint of, from the Conversation of a learned Friend, who was then studying the Gospels with great Application, and with a Mind equally attentive and impartial; but of this Text by and by. The Text his Lordship principally insists on, in *Matth. xiii.* is in the *Parable of the Tares*, where, ver. 24. it is said, that *the Kingdom of Heaven is likened to a Man which sowed good Seed in his Field.* His Lordship is of Opinion, that the *Kingdom of Heaven*, in this Parable, is the *Church*. But I must take Leave to say, that is a Mistake; and that the Expression, in the first Verse of this Parable, at full Length would be, *the Preaching of the Gospel of the Kingdom of Heaven is likened, &c.*

But his Lordship thinks it very remarkable, that, when our Saviour himself explains this Parable, he says expressly, *as therefore the Tares are gathered and burnt in the Fire, so shall it be in the End of the World. The Son of Man shall send forth his Angels, and they shall gather out of his Kingdom all Things that offend, and them which do Iniquity.* And here his Lordship triumphs greatly in his own Inaccuracy. I might, in Answer, tell him, that  
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some MSS. want these Words, ἐν τῇ βασιλείᾳ αὐτοῦ, and that, when they are out, the 40th and 41st Verses are more agreeable to each other; but *that* I take no Advantage of. The Point his Lordship should prove is, that the *Kingdom* here is the *Church*. Now it happens, that our Saviour has explained every Part of this Parable himself, and says, that the *Field*, in which the Tares were sown, is not the *Church*, nor the *Kingdom*, but the *World*. It is out of the *World*, therefore, the Tares are to be gathered, which, while it is the *World*, is not the *Kingdom*, but afterwards; for it follows, in the same Verse, *the Harvest is the End of the World*, συντέλεια τοῦ αἰῶνος. Then appears the *Kingdom*, according to what I quoted above from *Hegeſippus*. Then, therefore, the *Tares* are to be gathered, that they may have no Place in it, but be thrown into the Fire to be burnt; but the Righteous shall shine forth as the Sun, in the *Kingdom of their Father*. For then shall the King say to them, *Come, ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World*, Matth. xxv. 34.

This Parable, then, it is plain, will do his Lordship no Service: Much less will the next, *ver. 47.* where it is said, *The Kingdom of Heaven is like unto a Net*, &c. in which Words the *Kingdom of Heaven* can, in his Opinion, mean nothing so probably, as the *Church of Christ*. But *Theophylact* was not of that Mind, when, explaining this Parable, he says, *the Net is the Doctrine of the Apostles*, ἐκ γὰρ ἡ διδασκαλία τῶν ἀποστόλων. The Truth is, the Words to be supplied here are the same, as



in the former Parable, *the Preaching of the Gospel of the Kingdom.* It is this is likened to *the Casting a Net into the Sea*; not the Church, or Society governed by Christ, which cannot make tolerable Sense in either of these Parables; as every unprejudiced Reader will, I doubt not, readily allow.

And that this is generally the Sense of this Expression, when it does not mean the *Kingdom* that shall be revealed at the Last Day, and the Felicity and Glory that will bring to the Saints; his Lordship might have learned, from the incomparable *Gratius*, who, with his usual Sagacity, observes on *Mat. v. 10.* that this Expression, *the Kingdom of Heaven*, signifies sometimes the *heavenly Doctrine*, sometimes the *heavenly Glory.* *Modo doctrinam celestem, & quæ eam in hac vita consequuntur, modo gloriam celestem.*

The last Text appealed to by the good Bishop is, the famous one of the *Keys*, *Mat. xvi. 19.* his Lordship's short-liv'd Triumphs here are very great. "He thinks he has a Right to mention this Passage, to shew, after what an irresistible Manner Truth sometimes flows from a Man, even against the Force of his own Design. That, by my Explication of this Text, it so unluckily falls out, that, even before I come to make my Observation, I have myself utterly destroyed it." In this Manner his Lordship diverts himself for a Page and half together. His Argument, from my Explication of that Passage, is this: The Power of the *Keys of the Kingdom of Heaven*, I have said, implies an Authority to admit into, or shut out of the Church; the *Keys*, therefore,

fore, *the Kingdom*, are the *Keys of the Church*; ergo, according to me, the Kingdom of Heaven is the Church. *q. e. d.* Here's a Proof against me nothing short of Demonstration; and such it is, as his Lordship usually puts upon his Readers for one. The Truth is, I was aware of this pretty Objection, at the Time I published my Sermon, and left it as a Snare, in which, I was sure, his Lordship would be caught, if he meddled with it; and it has succeeded perfectly to my Wish, and drawn him into a ridiculous Triumph, in which he has exposed nobody but himself.

To come to the Point; I could never persuade myself to believe our Saviour spake, in this Place, so unaccurately, as when he had said, in one Verse, that he would *build his Church* on *St. Peter*, he should mean nothing, but the *Keys of the Church*, in the next, when he adds, he will give him the *Keys of the Kingdom of Heaven*. This had, in my Opinion, been saying something less than he had said before; whereas I cannot but think it to have been his Intention, to rise in his Promise, and give him something greater than he had in the foregoing Words; so that the Sense of the Place appears to me to be, as if he had said: I will build on thee my Church here on Earth; and not only so, I will also give thee the *Keys of the Kingdom of Heaven*. But, as the Church is the Way, and the only Way, the Gospel teaches to Heaven, the *Keys of the Kingdom of Heaven* must needs imply a Power of admitting into the Church; by which was opened the Passage into that Kingdom. *Aditum ad regnum caeleste, id est, ad gloriam illam*

*æternam*, are *Grotius's* Words. What now is become of his Lordship's mighty Triumphs? Where is the Force of his Demonstration?

That this Interpretation is not new, I will shew his Lordship from two very good modern Authorities, *Petavius* and *Hammond*. The first, in his *Disc. Eccl. l. i. c. 7.* has these Words, speaking of this Text: "*Nam & cælorum regnum, cujus claves*  
"*Petro datæ sunt a Christo, Ecclesiam interpretatur,*  
"*(Salmasius) non falso tantum, sed etiam inepte.*" And, in his 16th *Exercitat.* upon *Julian*, speaking of the same Thing: "*— quid de hujus cæcitate,*  
"*& ἀναιδνοία dicam, qui Christi verba, Matt. xvi.*  
"*18. non impiè modo, sed stupide insulseque detor-*  
"*quet? Tibi dabo, inquit, claves regni cælorum,*  
"*&c. regnum cælorum* *Salmasius ait Ecclesiam esse.*  
"*Neque, quid ex eo sequatur, animadvertit. Nam*  
"*cum statim subjectum sit: & quodcunque ligaveris*  
"*super terram, erit ligatum & in cœlis, &c. hæc*  
"*erit interprete Salmasio verborum istorum sententia.*  
"*Et quodcunque ligaveris in Ecclesiâ, erit ligatum in*  
"*Ecclesiâ. Quod est enim ligare super terram, præ-*  
"*terquam id in Ecclesiâ facere? at idem est, ut*  
"*asserit, cælorum regnum. Quid sine dubio cælorum*  
"*nomine statim appellat — idem est regnum cælorum*  
"*& cæli: neque aliter antiquissimi patres acceperunt.*"  
Thus *Petavius*.

But I cannot shew his Lordship the Absurdity of his Argument against me, better than in the Words of *Dr. Hammond*; who, though persuaded as much as any one, that the *Kingdom of Heaven*, in the *New Testament*, signifies the *Church of Christ*, yet concludes his Explication of this Text concern-  
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ing the *Keys*, thus : If this Notion of the *Kingdom of Heaven* [that it signifies the *Church*] “do yet seem *alien*, or forced, or less proper for this Place, then you may but please to observe, that a *Key* refers to a *Lock*, a *Lock* to a *Door*, or Entrance into any Place ; and then, the *Church* being supposed the *Door*, or *Gate*, the only Way of Passage to Heaven, these *Keys of Heaven* itself must be the *Keys* of the *Church* below, as of the *Door* that leads thither ; and then that will return to the same Issue still.”

Thus Dr. *Hammond*, in his *Power of the Keys*, c. 4. which agrees exactly to the Sense in which, I have many Years thought, this Text should be understood. By this Interpretation it is evident, the *Keys of the Kingdom* may be the *Keys of the Church*, and yet the *Church* not be the *Kingdom*. It is to be hoped his Lordship will take Care, another Time, to be surer of his Victory, before he triumph so insultingly ; which, indeed, few do who are used to conquer.

These are the Texts upon which his Lordship puts the Strength of his Defence ; which being all, when rightly explained, against him, his Opposition is, in Effect, a Confirmation of what I was to prove, that the *Kingdom of Heaven*, or *God*, or *Christ*, does not, any where in Scripture, signify the *Church of Christ* here on Earth, or the Society of People who profess themselves his Disciples ; who live in Expectation of the Coming of his Kingdom, and are by himself taught to pray daily for it ; which is all I have affirmed : Not that the *Church* may not, in any Case, be considered under



the Image of *Kingdom*, but that, in Fact, it is not ever so considered in Scripture; and, therefore, the Doctrines, drawn from that Image of it, ought not to be put upon us, as Scripture Doctrines, without some better Proof: Since, so far as they are built on this Image, they are without Foundation; and the Strength of his Cause, as it rests upon his Text, is mere Weakness.

How much better had his Lordship, instead of a laboured, feeble Opposition, have owned himself Ied into a Mistake, by what has been the prevailing Opinion of learned Men, for many Years; and have looked out for some other Support for his *levelling Scheme*? Which he might have found in every Page of the New Testament, at least as well as in the Text he chose, even supposing him not to have mistaken the true Sense of it. All he has advanced might have been deduced, with just as good Consequence, from any Place, where *Christ* is called *Lord* and *Master*, or by either of these Titles, especially the first, which is in the most eminent Manner appropriated to him. Such a Retreat had been no Reflexion on himself, nor could it have been Matter of much Triumph to his Adversary; nothing being more common, than for little People, in the Commonwealth of Learning, to have the good Fortune, either by pure Chance, or by Force of a closer and more particular Attention, to hit upon something that had escaped the Sagacity and Diligence of much greater Men. How very possible this is, I could shew his Lordship by a *Specimen* of Emendations and Observations (he would not, till he is in better Humour,

mour, he pleased to see) not only upon *profane* Writers, but upon capital Places in the *Sacred* and *Ecclesiastical* ones. But this is not a Place for it. I will give him in the \* Margin one only, for an Instance, upon a *profane* Author, which I made,

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\* The Passage I mean is this :

*Me doctarum edere præmia frontium*

*Dis miscent Superis. Me gelidum nemus,*

*Nympharumque leves cum Satyris chori*

*Secernunt populo* ———

This Place, as it is now read, is plainly faulty in these three Respects: 1. Here is, in a *Dedictory Ode*, no Compliment to his Patron, when there was the properest Occasion in the World for one, and which the End of the *Ode* supposes him to have made. 2. Here is a most extravagant Exaltation of himself, which exceeds all he dares to vent in a *Postick Rank*, at the End of any of his Books, when he has done his Work; much less is it tolerable at the Beginning, before the Poet has warmed either his Reader, or himself; and while his Merit, as yet, does not appear, *Sumo superhiam* will not be endured, till he has shewn what he can do; till he can add, *Quasitam meritis*. In such lofty Language *Horace* ventures to end a Book, but never to begin one. But, 3. Here is a most absurd Fall, in a Moment, from Heaven to Earth; from being Company for the *Di magni*, to *Satyrs* and the *Sylvan Deities*, whom *Ovid*, in his *Ibis*, ingeniously calls the *Plæbs Superum*.

These are Faults so polite a Writer, as *Horace*, could not possibly be guilty of; much less at first Setting out, where, common Sense tells one, an Author should take the greatest Care to be correct. For the Reader is then cool, and the first Impression he takes sticks by him. But change now but a single Letter in the first *Me*, and for *that* read *Te*; and all these Faults immediately vanish, and as many Beauties arise in their Place. There is then a fine Compliment made to *Mæcenas*, in the Part

hs

above ten Years ago, upon the first Page of a Book that is in every body's Hands, the first *Ode* of *Horace*; where the Change of a single Letter (observed, hitherto, by none of the ablest *Criticks*, though *Horace* has been a favourite Book with all of them) restores Beauty, and *Decorum*, to a Place, that, according to the present Reading, is manifestly indecent and absurd. But twenty such Emendations would give me no Rank, no Right to pretend to an Equality with those great *Genii*, who have made *Horace* their Care; much less to insult them, for Dissembling Faults they could not but see, because they knew not how to mend them. His Lordship, therefore, might have allowed me to have succeeded, in an Observation upon an Expression in the New Testament, without any Fears

even of the thoughtless and the bigotted, who of  
 course are the most ready to censure the least  
 of our faults.

he loved to be most flattered in. (See *Od.* 11. l. 12. 111. 8. and 1 *Ep.* 19.) He is declared, in the loftiest Words, to be at the Head of the *Belles Lettres*, the supreme Judge of Wit: The most excessive and offensive Vanity is turned into the greatest and most becoming Modesty; and that, which now appears to be so precipitate and ridiculous a Fall, is nothing but the humble Distance at which the Poet places himself below his great Patron. I instance in this Emendation the rather, because the ingenious Author of the *Free-Thinker* tells us, that another Person also, of no Name in *Critick*, a learned *North-Briton*, hath had the Fortune to hit upon the same. This Correction, with another very little one, no less certain, and which has formerly been espoused by several very learned Men, the Removal of the *Point* at *Deus* in the sixth Verse, and placing it at *Nobilis*, in the Fifth (the Want of which has made the first Part of this *Ode* appear, hitherto, extremely confused) clears up all, and restores this whole *Ode* to its first Beauty; Perspicuity, Propriety, and Decency return, after a long Exile; and *Horace* knows himself again.

of its giving me too great an Advantage, or of its doing any Prejudice to his superior Merit.

But his Lordship disdains so mean a Part, for two Reasons, neither of which could be resisted; first, the *Dean* must, on no Terms, be allowed to be so much as once in the Right; and, in the next Place, the Bishop, who has been in this Way a Warrior more than twenty Years, must not now begin to yield. There cannot be a better Indication of his Lordship's Readiness to submit to better Information, than what has already been observed by others: That, during all the Controversies he has been engaged in, he has never once owned himself to have been in any one Mistake. And, therefore, vain would it be in me to hope, that any Thing I have said, in Explication of this important Phrase, the *Kingdom of Heaven*, or *God*, or *Christ*, however satisfactory it may appear to others, should convince him: No; I am so far from any such Expectation, that, as I have said in the P. S. of my *Sermon*, I have, what I think a Demonstration, to prove *that* to be impossible: Which whether it were not said with Reason (though, perhaps, not without Resentment) let the Reader judge, when he has seen, by the Instance I shall give, with what an invincible Obstinacy his Lordship is capable of defending a Mistake, even then when it is so enormous, that it is amazing, how a Man of Letters could possibly fall into it.

The Instance I mean is, in his *Measures of Submission*; where, that his Cause might want no Manner of Support, he endeavours, among other Things, to prove the *Right of Resistance*, in certain



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tain Cases, from the Authority even of the primitive Church. A hardy Adventure ! This was Attacking his Adversaries in their *Capitol* ; and that, when there was not the least Need of it. But no Difficulties can discourage one of his Lordship's Prowess ; he chooses to encounter, rather than decline, when it is perfectly unnecessary. In this Spirit he attempts to prove the Lawfulness of *Resistance*, from the Words of a primitive Bishop, from a Saint of the *Apostolick* Age, from a *Martyr* at the Stake for his Religion, even from the dying Words of the holy *Polycarp* : *Hear, O Heavens ! and give Ear, O Earth !* Was ever Misrepresentation like this ? A Charge more false, more groundless, more absurd, never was, never can be made.

But, that his Lordship may not complain I do not do him Justice, and that the Reader may judge, upon full Evidence, I will lay the whole Case before him : “ It is very remarkable, *says his Lordship*, and ought not to be omitted, what is “ recorded of St. *Polycarp*, who was a Disciple of “ St. *John* the *Apostle*, and a *Martyr* for the Truth “ of the *Gospel*, viz. That, just before his *Martyr-* “ dom, in his Discourse with the *Proconsul*, he “ took Occasion to let him know what Obliga- “ tions he thought *Christians* under, with Respect “ to Magistrates : *Διδοσκύνοντα ἡμεῖς καὶ ἑξουσίαις καὶ* “ *τῷ Θεῷ πειρηθέντες ὑμῶν καὶ τῷ οὐρανῷ, ὅτι καὶ ΒΛΑΤΤ-* “ *ΤΟΤΕΑΝ ἡμᾶς ἀπορίσκει.* *We are taught to give* “ *to Rulers, and the Powers ordained by God, such* “ *Honour, as doth not hurt ourselves.* This is “ plainly said, with Reference to the same Place “ of

“ of St. Paul’s Epistle to the Romans (C. xili. v. 1.)  
 “ of which it is, indeed, *too loose* an Interpretation.  
 “ But it manifestly shews, that there were  
 “ *Christians* and *Martyrs* amongst the immediate  
 “ Successors of the *Apostles*, who did not imagine  
 “ that St. Paul had obliged them to Subjection in  
 “ all possible Cases, and who interpreted his Rules  
 “ about the Behaviour of Subjects, so as to leave  
 “ them even GREATER LIBERTY than what is  
 “ given them in the foregoing *Sermon*. This ex-  
 “ press Testimony, with another from *Origen* (in  
 “ *which his Lordship is as much mistaken*) makes it  
 “ (he thinks) highly probable, that the *Christians* of  
 “ the first Ages did not interpret the Precepts of  
 “ St. Paul concerning Subjection to the higher Pow-  
 “ ers, so as not to allow the Lawfulness of Re-  
 “ sistance in some Cases. And, therefore, desires  
 “ to know, with what Justice it can be affirmed,  
 “ that he has interpreted St. Paul contrary to the  
 “ universal Voice of the *ancient Church*? p. 140.

In this Passage, his Lordship would persuade us,  
 that the primitive *Christians* were not all of a Mind,  
 upon the Subject of Obedience to the Civil Pow-  
 ers. That one of the earliest is with him; nay,  
 is more *loose* in the Explication of St. Paul, than  
 himself, and allows the Subject greater Liberty;  
 and this in a Discourse with the chief Magistrate,  
 the *Proconsul*, just as he was going to the Flames,  
 and with Design to let him know his Sense of the  
 Obligations *Christians* are under to Magistrates.  
 All which is pure Mistake. *Polycarp* had no Dis-  
 course with the *Proconsul*, about the Obedience due  
 to Magistrates; he was asked nothing about it,

nor

nor had any Design to make any Declaration, what his own Thoughts were on that Subject; much less did he intend to give a particular Explanation of that famous Text of *St. Paul*: Nor can any Thing be a wilder Imagination than to fancy, that he has given *too loose* an Interpretation of it. It is in vain, therefore, pretended from this Passage, that the primitive *Christians* were not all of the same Mind, as to the Subject of Obedience to the Magistrate.

To know what *St. Polycarp* meant, we must consider the Occasion of his Words. He had been pressed, to prevent his being put to Death, to swear by the *Fortune*, or *Genius* of the *Emperor*, to sacrifice, to deny *Christ*, and the like. *Polycarp* would do none of these Things, and declares he *be will not blaspheme his King and Saviour, whom he had served to an extreme old Age*. He could not give an active Obedience to such Commands, which were unlawful, and against the Commands of *God* and *Christ*, and, therefore, could not be obeyed, without incurring the Divine Vengeance, and everlasting Punishment. Afterwards the *Proconsul* himself pressing him to swear by the *Fortune of the Emperor* (which was a *Criterion* by which a *Christian* was known from others) he answers him thus: If you press me to this, as wanting to know what I am, I tell you plainly, I am a *Christian*; and, if you would know what *Christianity* is, appoint a Day, and you shall hear. To this the *Proconsul* replies, Speak to the People, *πειθον τὸν δῆμον*, persuade them, if you can, (who were clamorous to have him put to Death.) To this *Polycarp* answers

swers again : No, I do not think them worthy of it ; but, if you please, I think that *Respect* due to you ; *Αδελφύμια* , &c. *For we are taught to give to Principalities and Powers, as being ordained by God, all due Honour, that will not hurt us.* Polycarp had refused Compliance, in Things that were not lawful for him to comply in, and would not give undue Honours even to the Emperor ; but, in other Things, shews he has for Magistrates, as the Ordinance of God, all due Respect. He says this, plainly to shew, that what he had said before, and the Constancy with which he had refused to *swear by the Fortune of the Emperor*, that is, in other Words, to renounce *Christianity*, was not the Effect of a sullen Obstinacy, or out of any Disrespect to the *Emperor* ; so far from that, that he is ready to pay all due Honour to all in Authority under him ; but with this Limitation, provided it be consistent with his Duty to God, and will not *hurt* him in that Respect, will not wound his Conscience, and expose him to the Divine Vengeance.

His Lordship might easily have known, that this is the Sense of ΒΛΑΤΤΕΙΝ, in the Mouth of a primitive *Christian*, much more of a *Martyr*. They did not think themselves *hurt* by any Thing they could suffer from Men, such as the Loss of Goods, or Liberty, or even of Life itself, These were not *Evils*, even in the Mouth of a Philosopher. Some Sects even of them had that Contempt of all external Things, that they declared it was not in the Power of the World to *hurt* them. Thus *Socrates* tells his Judges, “ That, in  
“ putting



" putting him to Death, they will not hurt him so  
 " much as themselves : That Anytus and Melitus,  
 " his Accusers, can do him no Hurt ; for it is  
 " not, says he, in the Power of an ill Man to  
 " hurt a good one : They may procure my Death,  
 " or Banishment, or Disgrace, which others think  
 " great Evils, but, for my Part, I think them  
 " none. It is, in my Opinion, much more an  
 " Evil, to do what they are attempting, to take  
 " away the Life of an innocent Person : " *Εὐαὶ μὲν*  
*ἔστιν ἂν ΒΑΑ'ΥΕΙ ἔτι ΜΕΛΙΤΟΥ, ἔτι ἈΝΥΤΟΥ· ὅτι οὐδ' ἂν δι-*  
*καίντο· ἔστι δὲ ὁ καὶ Σικανὸν τῷ ἀμαρτάνῳ ἀνδρὶ καὶ χαίροντι*  
*ΒΑΑ'ΠΤΕΣΘΑΙ. Σωκράτης μὲν δ' ἂν ἴσως, ἢ ἔξελκεσθαι, ἢ*  
*ἀπομάνειν ἀπὸ καὶ τοῦτο ἔστι ἴσως οἷον· ὃ δ' ἀλλ' οὐκ ἔστι μὲν*  
*κακὰ ΚΑΚΑ· ἐστὶ δ' ἐκ οἴσματος, ἀπὸ πολλοῦ μάλ' ὅσον ποιεῖν ἂν*  
*ἴστωι καὶ ποιεῖ, ἀνδρὶ ἀδίκῳ ἐπαχρεῖν ἀποκλινούσῃ. Apol.*  
*Plat. p. 23.* And, in the Close, he says, " he  
 " promises himself that Happiness in Death, that  
 " he could not be very angry either with his  
 " Judges or Accusers, though they had not done  
 " what they did, with that Intention, but with a  
 " Design to hurt him," *ἀλλ' ὁδοῦμος ΒΑΑ'ΠΤΕΙΝ*  
*ἡ.*

Thus the Divine *Socrates* : And the same Spirit was kept up by his Followers ; they thought the *Mind to be the Man*, and *Virtue to be the only Good*. And, therefore, in their Opinion, nothing was an *Evil*, nothing could *hurt* them, that did not corrupt the *Mind*, and take from them their *Virtue*. Shall now the Disciples of *Socrates*, full of the Virtue of their Master, in his Sense, and after his Example, declare, it is not *suffering*, but *doing* only, what is *Evil*, can *hurt* them ? And shall

shall we be so degenerate, as not to understand the same Language, in the Mouth of the Disciples of the blessed *Jesus*, the primitive *Christians*? Who, true to the Example of their great Leader, rejoiced that they were counted worthy to suffer for his Sake, and esteemed *all Things but Dung*, as *St. Paul* expresses it, *Phil. iii. 8. that they might win Christ*. The ancient *Apologies* are full of this noble Spirit, and shew, that the *Christians* then not only equalled, but greatly exceeded the utmost *Philosophy* could do, in Proportion as the Views and Hopes, they acted upon, were more certain, as well as more sublime. To be convinced of this, we need only read the latter Parts of the *Apologies* of *Tertullian* and *Minutius Felix*.

But, for the Sense of the Word *βλάπτεν*, in the Mouth of a *Christian*, nothing can be more full and apposite, than what we meet with, at the very Entrance of the larger *Apology* of *Justin Martyr*; where he says to the Emperor, &c. to whom it is inscribed, *You may kill us, indeed, but you cannot hurt us; for we can suffer nothing that is really a Hurt to us, so long as we do no Ill*: Ἡμεῖς μὲν οὐδὲν ἔσθαι κακὸν οὐδὲν δυνάμεθα λησίζεμεθα, ἢ μὴ κακῶς ἔργῳ ἡλεγχόμεθα, ἢ πονηρῶς διεγνώσμεθα: ὅπως δ' ἀποκρίναι μὴ δύναμε, ΒΛΑΨΑΙ Δ' ἔ.

Thus we see, what his Lordship calls *too loose an Interpretation*, and *Allowing greater Liberty for Resistance* than himself contends for, is really the Reverse of it. The holy *Martyr* dares not pay *idolatrous Honours* to the Emperor, dares not renounce his Religion, will not give an *active Obedience* to any unlawful Command of Men; but,  
for

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for a *passive Obedience*, or a *Non-resistance*, he says nothing about it, in his Words; but, in his Actions, shews himself ready to suffer every Thing an incensed Magistrate, and in Compliance with a more incensed *Mob*, can inflict upon him. He is so far from distinguishing between *Resisting* and *not Resisting*, with Respect to temporal Things, and what relates to this Life, that he makes not the least Account of them. He has but one Thing in View, worth contending for; to please God, and gain *Christ*. For the Sake of this, he suffers patiently the Loss even of Life, and rejoices in the very Flames.

This was the Sense of *Polycarp*, and of all the other *Martyrs* of the ancient Church, indeed, of all the primitive *Christians*; who had no legal Rights to defend by Arms, if they would; nor, in the Circumstances and Sentiments they were, would they, if they could. They were persuaded *Resistance* was not lawful, even against a private Man who injured them; in so literal and strict a Sense, did they understand our Saviour's Precepts, *Matt. v. 39. But I say unto you, that ye resist not Evil, &c.* Much less did they take it into their Heads that they might, in any Case, resist the Magistrate, whom they looked on as God's *Viceroy*, and set over them by his Appointment; *quem necesse est suspiciamus*, says *Tertullian*, *ut eum quem DOMINUS NOSTER elegit; & merito dixerim, noster est magis CÆSAR, ut a nostro Deo constitutus.* *Apol. c. 33.* And *c. 37. Male facere, male dicere, male cogitare de quoquam ex æquo vetamur. Quodcumque non licet in Imperatorem, id nec*

in

*in quemquam. Quod in neminem, eo forsitan magis nec in ipsum, qui per Deum tantus est.* And yet, as far as Tertullian was from any Thought of resisting the Magistrate, he would not, any more than Polycarp, give him the Honour that did not belong to him; as may be seen in the 33 & 34 c. *non enim Deum Imperatorem dicam, vel quia mentiri nescio — Dicam plane Imperatorem Dominum; sed quando non cogor, ut Dominum DEI vice dicam.* And in his *Scorpiace*, c. 14. *condixerat scilicet Petrus Regem quidem honorandum; ut tamen tunc Rex honoretur, quum suis rebus insistit; quum à divinis honoribus longe est; quia & pater & mater diligenter; cum Deo non comparabuntur.* And this he says, while he has this Text in the Thirteenth of the *Romans* full in his View, for he recites it, at large, but just before.

It is now, I hope, plain to the meanest Capacity, that nothing can be a greater Perversion of Polycarp's Sense, than the Explication the Bishop has given of it; which is, indeed, all over Mistake, and as opposite to the Martyr's true Sense, and that of the primitive Christians in general, as Light and Darkness are to one another. There is no Need, I think, of observing, how inaccurately his Lordship has translated the Martyr's Words; *we are taught to give to Rulers and the Powers ordained by God; instead of, to Principalities and Powers, as being ordained of God; (but by the Way, these Words, Principalities and Powers, shew that Polycarp had a Passage of St. Paul to Titus in his Thoughts, as well as that in the Romans; for the first Verse of the third Chapter of that Epistle*



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begins thus, *Put them in Mind to be subject to Principalities and Powers, to obey Magistrates*; as it is also probable he had that of *St. Peter*, 1 Epist. ii. 17. *Honour the King*; then *τις δὲ ἀρχὴ* is not translated at all; by which is meant, such Honour as it became them, as Subjects, to pay to every Magistrate respectively, *τὴν αὐτῇ ἀρχῇ ἀποδοῦναι τιμήν*. But as it is their Duty, to give to *Cæsar the Things that are Cæsar's*; so must they give to God the Things that are God's. And, therefore, as *Christians*, they must give no Honour to Men, that belongs to God alone; whom they are commanded to fear, by the same Apostle, that bids them, *Honour the King*; no Honour that will hurt them (not as Men, not as free Men, not as possessed of certain Rights and Properties, but) as *Christians*; as the Servants of God, who, after Men have killed the Body, can destroy both Body and Soul in Hell. The only Hurt the Martyr had in his Mind, or was at all afraid of, never once came into his Lordship's Thoughts; as, on the other Hand, what his Lordship's Thoughts were so full of, and so intent upon, the Martyr did not think worth a Thought.

Had his Lordship entered, in the least, into the Sentiments of the primitive *Christians*, and known, in any Degree, what Spirit they were of, he might have been sure, without seeing his Words, that *St. Polycarp* could not possibly say what he puts into his Mouth; or, had he considered, with any Care, the Words themselves, and what gave Occasion to them, though he had known nothing of the Character and Sufferings of the ancient *Christians*, he could not have put so absurd a Sense upon

upon them : But, being full of his own Notions, neither the Plainness of the Words, nor the Spirit of the Writer, could hinder him from seeing in them what he had a Mind to see, and putting upon a *Martyr* a Sense the farthest possible from his own Thoughts. He is made by the Bishop to declare for *Resistance*, not only without his Will, but against it; and not only to declare for it, but to do this, in a *more general and loose* Manner than himself. Even that Consideration, which alone would have alarmed another Man, could not make his Lordship suspect he was in the Wrong, or that he had mistaken the Martyr's Sense; being resolved that he shall be of his Opinion, and, as such, be cited to bear Testimony to him.

After his Lordship's Book had been some Time published, among other Things objected to it, this was one : That he had mistaken *Polycarp's* Meaning, and had made him a Witness for his Cause, without any Colour of Reason for it; nay, when, undoubtedly, he was against it. Upon this, in a second Edition of his Book, his Lordship prefixes a long *Preface*, in Defence of it; and, having taken Notice of other Objections that had been made to it, at p. 38, comes to this, concerning the Words of *Polycarp*. What Part now does his Lordship take on this Occasion? Does he own his Mistake, or plead Inadvertency? Or give up the Passage, upon second Thoughts, as making nothing for him, and do Justice to his Author? Nothing like it. He stily defends what he has said, and maintains his Interpretation to be true. He has, he says, considered it *seriously and impartially*;

and so fruitful is his Invention, that he is able to defend it by many Reasons; where there neither is, nor possibly can be, so much as the Colour of one. Which, to satisfy the Reader's Curiosity, are these: "It is *objected*, that I have mistaken St. Polycarp, p. 140. 1. Be it so, it is of small Importance, if so be I have not mistaken St. Paul. The Cause I have undertaken will not suffer by this; and, for myself, I am sure I was not wilfully guilty of mistaking, or misapplying what he saith in the Passage referred to. 2. It is manifest, that, at a Time when it was for his Interest, and for the Interest of the *Christian Religion*, that he should speak as highly as possible of the *Obedience to Magistrates*, he is far from representing St. Paul, and the *Christian Religion*, as some Persons have since done; but is content with a very general and loose Expression concerning the *Obedience* required by it. 3. It is manifest, that, in the Passage referred to, he hath Rom. xiii. 1. in View; and that this *holy Martyr* thinks it sufficient to tell the *Proconsul*, that the *Obedience* taught and enjoined, in that Passage, is, *ἡ τοῦ κυρίου*, and such as *doth not hurt ourselves*. Doth this look as if he thought *absolute Obedience* of any Sort required by St. Paul? Nay, doth it not appear that it was his Opinion, that the *Honour and Obedience* of any Sort, here required by St. Paul, was only such as *doth not hurt ourselves*; and that the Judgment concerning *this* was left to ourselves? It is a very loose and general Expression, all must own; and such an one as could never have slipped

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" ped from a Man thoroughly possessed with the  
 " Belief of the *Duty of absolute Non-resistance*.  
 " So that I cannot retract what I have fixed upon  
 " this *Holy Man*, till I am better convinced I  
 " have done him an *Injury*. My *Doctrine* gives  
 " Liberty of withdrawing *Honour* and *Obedience*,  
 " when the continuing them would be *public Ruin*:  
 " This *Father* acknowledges an Obligation to no  
 " other *Honour*, but what *doth not hurt ourselves*;  
 " which Expression, I say, leaves the Matter in  
 " a greater Latitude than my *Doctrine* hath done.  
 " If any think otherwise, they have their Liberty.  
 " But can any one prove that this *Father*, who  
 " thus expressed *himself*, reckoned it amongst  
 " *harmless*, or even *lawful* Things, to divest our-  
 " selves of our *Rights* and *Privileges*; and to give  
 " up ourselves, our Families, and our Posterity  
 " after us, to Misery and Slavery, at the Com-  
 " mand of an *earthly Prince*? But, 4. We  
 " see that this *plain* and *positive* Text of *St. Paul*  
 " has been *encumbered with Glosses*, and beset with  
 " *Restrictions* from the Beginning; and this even  
 " by *Christians* of the first Ages: As is plain  
 " not only from this of *St. Polycarp*, but likewise  
 " from the plain and unexceptionable Testimony  
 " of *Origen* produced together with it." To re-  
 cite these Reasons, after what has been said, is to  
 expose them; nor is there Need of *Remarks*, to  
 shew either the Weakness of the Reasons, or the  
 Temper of the Writer; to whom, in that Capa-  
 city, if I had the Honour to be his *Slave*, I  
 should think, I could not do better Service, than  
 frequently to whisper in his Ear,

REMEMBER POLYCARP.



Such a Mistake so persisted in, and defended with such a pompous Obstinacy, as it is, I believe, without Example; so, I hope, it will be thought by impartial Readers a sufficient Justification of me in what I have said, of the Impossibility of convincing his Lordship, when he is once in a Mistake. Had I been to say the same Thing first now, I might, perhaps, do it in other Words, but must still be of the same Mind. I can have no Expectation, that any Thing in these Papers should have any Weight with his Lordship, and have writ them, only to undeceive others, that might be misled by him. And that, I hope, I have, in some Measure, done, having gone through so much of his Answer, as has any Shew of *Learning*, and meddles with *Scripture*, and the Sense of *Texts* in the Original; in the Interpretation of which, either his Lordship, or myself, is extremely unhappy; which, the Reader must judge. As for the remaining Part of his *Answer*, it is either what I think may be safely trusted with the *English* Reader, or has already been sufficiently answered by others who have writ on this Subject \*. What else there is, is only personal Cavil and *Chicanery*, upon something I have said, without af-

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\* Those who want yet farther Satisfaction, upon the Points I have not entered into, will find more than I could have given them, in Mr. Rogers's excellent *Review*; through which there runs such a Vein of clear and just Reasoning, in every Part of it, that it makes one doubly feel that strange Want of *Logic*, that is so conspicuous in the Writers of the other Side.

Testing the Merits of the Cause. Of which Kind, whatever there is, I had rather it should quietly possess what Credit it can get with those it can deceive, than be at the Trouble of refuting it; having no Concern for Victory, but Truth.

Here then I take my Leave of his Lordship, and of all that he has writ, or ever shall write, in this Controversy; which, as managed on his Part, is the most jejune and barren, the loosest and most trifling, the most unnecessary and unprofitable, that was ever brought upon the Stage. It is founded in Mistake, and supported by *Chicanery*; it is built on nothing, and ends in nothing; it looks on *Learning* as its Enemy, and disdains to be tried by *Antiquity*, the only possible Way of ending Controversies, and restoring *Unity*, in Church-Affairs, where the Sense of Scripture is disputed: But his Lordship will not submit his Cause to be so tried, but appeals, from *Learning* and *Antiquity*, to the *unerring* Judgment of the *ILLITERATI* of the present Times: And even there, such is his Cause, he is far from having a Majority. Which yet is necessary for the new Scheme; nor will that alone do: A Majority of *Laity* and *Clergy* of the better Sort must be gained, before *Arianism* and this new *Independency* can get the better of the ancient Faith and Constitution, and erect themselves into an *Establishment*. Which if our new Masters would seriously consider, they would see Reason to be quiet; and not move Heaven and Earth to effect an impossible Attempt. And if they had any Sense of what they owe to their Superiors, both in Church and State,

for their Connivance and Indulgence, and the *Faith* they thereby enjoy, unmolested and undisturbed, they would in Gratitude think, that a Submission of *Silence* was due from them. Or, if they must be filling all Places with their own Opinions, they would do it, not with that Rudeness and Insult upon the Constitution, as if the Numbers and the Power were already with them; but with Modesty and Decency; and in such a Manner, as to convince all equitable Judges, that they are acted by no other Motives but the Love of God and Truth. And such I shall always wish may be distinguished from those who take the same Liberties, without any Spark of the same Virtues.

But one Thing I would beg Leave to remind them of: That they are, in some Measure, answerable for all the ill Consequences of the like Liberties taken by worse Men (which, in ill Hands, quickly degenerate into the grossest Errors, and the greatest Licentiousness) as they have set the Example; much more, if they are themselves accessory to such Abuses; and either openly, or secretly, abet and encourage ill Men to do what they do not think it safe or decent to do themselves, in order to make a Party, and strengthen themselves by such *Profelytes*, or Advocates; which Strength is, indeed, mere Weakness. They should likewise consider, that not to discourage all they can, in others, the pernicious Excesses of those Liberties which they are concerned to have connived at in themselves, is really to encourage them: *Qui non vetat, — cum potest, jubet.* These Reflexions,

flexions, which the present melancholy State of Things, with Respect to Religion, suggests to me, I cannot but recommend to the serious Consideration of all those, who, however they may differ with us, upon some Points, heartily wish well to the Cause of Virtue and Religion. And let not any wonder at such Advice, from one who has been thought no Enemy to Liberty. A little Experience may convince Men, that the same Thing, at different Times, is not the same. The Liberty, I am now speaking of, is, at some Times, in such Distress, that it is exceeding difficult to gain the least Room for it. It is like moving a vast Weight up Hill, so great is the Opposition it labours to surmount. Such was the Spirit of the Times, not many Years since; when there appeared a Disposition to proceed with extreme Rigour against some, who are now far enough from any such Danger. To try to moderate such a Spirit, though, perhaps, a fruitless Labour, yet was it not uncommendable. Good Nature, and Friendship, and a Love of Truth, and a Desire to promote Knowledge, and a Zeal for the Honour of God, and an Abhorrence of what looked like Persecution for Righteousness Sake, might make it, then, be thought reasonable and honourable, to plead the Cause of Liberty.

But the Spirit of the Times soon altered to the opposite Extreme. Then the same Liberty, being put again into Motion by a bold Hand, which before had been labouring slowly on in vain, took large Steps, and has, since that Time, advanced from Strength to Strength, with that Violence, that  
nothing



nothing now can stand against it. Impatient of Delay, it knows no Checks, no Bounds ; it bears down all before it with Force impetuous : From small Beginnings it is grown to such a Head, that it wants Restraint now much more than before it did Encouragement ; and is so big with Evils, that every Day we feel the dire Effects of it. To oppose *Liberty*, thus *degenerated*, is as consistent with being a Friend to it, while kept within Bounds, as it is to *extinguish* Fire, when it threatens nothing but Destruction ; though nothing be more worth preserving, or more useful to human Life, when under due Restraints. Let not, then, the the Advocates of this Liberty confound together Things the most unlike. It is this *boundless* Liberty we complain of, which has laid waste Religion far and wide, and has spread through all Ranks of People a Contempt of every Thing that is *sacred* ; which if some Stop be not put to, *OMINARI HORREO QUÆ FERAT.*

Here I had ended, in Despair of seeing Things soon in a better State, when, behold, on a sudden a most agreeable Surprize ! Our drooping Hopes are very unexpectedly revived by an ORDER of Council, for *suppressing, in the most effectual Manner, all Profaness, and every Thing that tends to the Corruption of Principles and Manners* ; upon Information given to his MAJESTY of *Societies* formed, on Purpose to carry on such wicked Ends. In this Order it is declared, to the great Joy of all good Men, *That his MAJESTY has nothing more at Heart, than to maintain the Honour of God, so impiously struck at ; and that he is determined to*

*show*

*Shew all Marks of Displeasure and Discouragement to any who lie even under the Suspicion of such detestable Practices ; and will use all the Authority God has committed to him, to punish, with the utmost Severity, and most publick Ignominy, such enormous Offenders ; and crush such shocking Impieties, before they increase, and draw down the Vengeance of God upon the Nation.*

If this ORDER be executed with a Vigour proportioned to the just Resentment his MAJESTY has expressed on this Occasion, we may hope these monstrous Impieties will soon have an End. But that is not all that this seasonable and vigorous Interposition of the *Royal Authority*, in the Cause of God and Religion, gives us Room to hope for : His Majesty's Commands, *to detect and prosecute with Vigour all Profaness*, will, we hope, strike a Terror into other Offenders in that Kind ; and stop *profane Pens*, as well as *Tongues*, who are perpetually poisoning the Youth of the Nation from the *Press* ; and have, for some Time past, *in the most impious and blasphemous Manner, insulted and ridiculed the most sacred Principles of our holy Faith*, the Authority of the Scriptures, the Mysteries of the Gospel, the Rites and Sacraments, the Doctrines, Discipline, Worship, and Ministry, and whatever else makes a Part of the *Christian Institution*. Since the present Distraction of the publick Affairs has not hindered the KING from taking into his Consideration the Suppressing one Sort of *Blasphemers*, we may hope, when Things are a little more settled, his Attention will be turned with with no less Indignation towards these

these other ; and that his *Parliament* will be ready to do every Thing necessary, on their Part, to strengthen his Hands against such Offenders ; who cannot be content to be without all Sense of Religion themselves, unless they can corrupt a whole Nation, or the *Youth*, that are the Hopes of it. Such Men are, of all others, their Country's greatest Enemies, and most justly deserve to feel its Vengeance. One of whom seems to have dedicated his whole Life to the Cause of *Irreligion* ; and, though he was, on that Account, many Years ago, forced to quit one Kingdom, he is perpetually, by the same wicked Practices, provoking the severest Resentments of another. Had he dared to act the same Part, in any other Nation under Heaven, he would long since have had his Reward. *BRITAIN* is the only Country, where Men may openly propagate *Irreligion* with Impunity ; I should say, *ENGLAND*, for *SCOTLAND* will not bear it : It is a Reproach peculiar to ourselves, which it is high Time should be wiped off, if we have any Regard to the Glory of God, the Honour of the King's Government, or our own *national* Happiness ; which, otherwise, I know not how soon it may please God, in his just Anger, to take from us.

# EPISTOLA CRITICA

AD

Ad Eruditissimum Virum *H. B. S. E. I.*

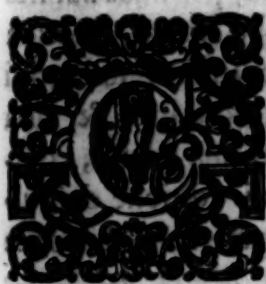
In qua omnes doctissimi *Bentleii* in *Phædrum* Notæ atque Emendationes expendantur.

Viro Eruditissimo atque Amicissimo

*H. B. S. E. I.*

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SALUTEM.



UM destinassẽm Animadversionum libellum in *Phædrum*, post tot eximios atque omni literarum genere insignes viros a Cl. demum *Bentleio* recensitum atque emendatum, in lucem dare; et vetus illa quæ mihi tecum, Vir Eruditissime, intercessit amicitia, & singularis tua in melioribus literis scientia, quam præclare indies testantur tot Ingenia a Te tam feliciter exulta; facile suaserunt ut tuo potissimum



mum nomini hoc quicquid est opusculi inscriberem. Cur tardius ad te dederim, tute pariter mecum scis : Nec opus est ut pluribus narrem, quid me ad hæcæ nœnias a Musis severioribus abduxerit. Ne dicam me semper Phædrum inter optimos Latinitatis auctores, aut optimis proximum habuisse ; jam quinque anni sunt, aut plus eo, quod pueruli instituendi gratia Phædri versiculos in dipodias, eodem fere quo jam Bentleius modo, accentibus supra positis distinxit, & non ita pridem de ejusmodi Editione in puerorum usum paranda nonnihil mecum cogitabam, cum forte ab amicorum uno atque altero acciperem, Cl. Bentleium Terentio Phædrum adjungere constituisse, & in eo totum esse. De quo dum ruri nuper agerem, certior factus, a proposito edendi Phædri libenter destiti, leviorē multo opera Animadversiones in eum conscripturus, si quem iis locum Vir doctiss. relinqueret. Quo consilio Editionem, quæ mihi unica tum ad manum erat (fuit autem illa quam anno 1703 cum notis perpetuis patris & emendationibus suis edidit Jac. Gronovius) per duos aut tres dies sedulo evolvi ; & cum probe scirem, quocum mihi res futura esset, quæ ex conjectura se legenti offerebant, ad libri marginem adscripsi, & cum amico quodam erudito, qui tum una aderat, communicavi. Cum vero Burmanni editione destituerer, quam in vicinia frustra quærebam, adeoque ultra conjecturas progredi non liceret, contentus notasse loca, quæ librorum supellectilem & codicum subsidium postulare videbantur, nihil amplius de Phædro cogitare decrevi, donec Editio prodiret Bentleiana ; de qua maximam mihi expectationem

tionem feceram, tum ex summa Viri doctissimi in his literis præstantia, tum quod Regio Puero opus destinatum esset. Cum igitur in manus tandem devenit, curiosis oculis, quod facile credes, ad eam continuo me contuli, nec librum prius de manibus deposui, quam omnia, quæ annotasset, perlegissem. At qui lectionis exitus, quis fructus! *Carbonem, ut aiunt, pro thesauro*; piget dicere, quantum de spe deciderim; nec ullis satis verbis exprimi potest, quam longe infra expectationem meam opus hoc subsederit. *Tantamne rem tam negligenter!* Vehementer equidem mirabar, quicquam tam imperfectum a tantæ eruditionis viro proficisci potuisse. Multa enim affecta loca & manum medicam poscentia, intacta reliquit; plura quæ sana atque integra erant, tentando insigniter corruptit; pleraque vero omnia, quæ aliquam veri speciem habent, non sua ipsius sunt, sed ab aliis desumpta, nec raro tacitis eorum nominibus unde sublegerit. Inque his ipsis, multa sunt mali commatis, conjecturæ leves, nequaquam certe necessariae, nec ulla codicum auctoritate suffultæ; nec pauca manifesto falsa & inepta. Et quo huic Editioni labes inureretur, qua omnes aliæ carent, conjecturis hisce, quales quales erant, textum ipsum Phædri foedissimo atque hætenus inaudito more, pessimo certe exemplo contaminavit.

In Horatio suo omnes præcedentium temporum Editores Vir doctiss. textum interpolandi licentia longe post se reliquit, hic vero se ipsum etiam superavit. \* *Miseram vero optimorum scriptorum sor-*

\* Hæc ingeniosissimi viri Jani Gulielmii verba sunt, l. 1, ad Herennium, c. 1. quæ inter multa alia hujusmodi citat Paræus in prolegomenis ad Plautum.

tem, si hoc modo illis præscribere, & pro captu quidvis immutare nobis licebit! Si hanc a duobus retro seculis veterum scripta interpolandi licentiam sibi Critici indulgissent, quo jam in loco res esset literaria? Quam incerta, dubiæque fidei, & proinde inutilia, veterum scripta, monumenta, testimonia redderentur? quibus indiciis genuina a spuris, vera scriptoris manus a falsaria internosci potuisset? quam Historiæ fides omnis discederet, quam Linguis eruditus suus honos atque utilitas? cum nulla veram earum cognitionem adipiscendi, nulla earum ætates dignoscendi, nulla vocum vel seorsum sumptarum usum, vel junctarum potestatem intelligendi, certa jam via superesset. Hæc insana in veterum scriptis quidlibet audendi licentia tot tantisque malis fœta est, tam certam literis veræque eruditioni perniciem affert, ut omnes sanioris judicii Critici ab ea, tanquam capitali flagitio, abhorruerint. Viri in re literaria principes tanta cum religione ad membranarum fidem in veterum scriptis recensendis se adstrinxerunt, ut ab iis vel apicem recedere, nisi in re compertissima, & conjecturas in auctoris textum ingerere, quæ non claræ, liquidæ, certæ, planæque necessariae essent, nefas semper duxerint.

Hæc Criticis scripta Veterum tractandi ratio, hæc religio fuit, donec Bentleius, † *novum illud Britannicæ nostræ lumen*, exoreretur, qui quasi summum in re literaria Principatum solus atque unus obtinisset, jura negat sibi nota, nec ullis se legibus co-

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† Vide Bentl. Dissert. de Phalaridis Epistolis p. 81.

ereri patitur ; nullos potentiae suae Criticae limites agnoscit ; in veterum scriptis impune pro arbitrio, pro imperio grassatur ; & quod libet, licet. Quis immanem hanc licentiam in Critico quantumvis magno patienter ferat, etiam iis in operibus, quae acerrimo cum iudicio, summaque adhibita diligentia, rebus omnibus multum diuque cogitatis & expensis, & post justum temporis intervallum secundis tertiisque curis recognita ediderit ? ne dum in iis toleranda est, quae temere, negligenter, praecipiti consilio & festinante calamo, parum cogitata, & fortasse ne semel quidem relecta in publicum emisserit. Sic autem cum Phaedro actum fuisse res ipsa aperte clamat ; cujus ventustissimos versus Vir doctiss. tot locis tam foede deturpavit, ut ad visum plane obstupescerem, & sic continuo mecum : Hicne ille est Bentleius, \* qui *una alterave diecula* tantum potuit in Tusculanis ? hicne est, † qui *opera extemporali* tam praelata ingenii sui specimina dedit ad Menandri & Philemonis reliquias ? *Horatium* non hic commemoro, cum ibi tam lente, tam curate Vir doctiss. singula pensitarit, ut illi edendo tantum temporis impensum fuerit, quantum expugnandae Trojae. Hicne foetus illum habuit parentem, cui tanta ingenii vis, tam mira sagacitas, tam subactum iudicium, eruditio summa, & diligentia pene infinita ? Qui in

\* Scis enim UNA ALTERAVE DIECULA hoc quicquid est mihi natum esse.] Epist. Bentleii Emendat. in Tusculanis praefixa.

† Scriptae haec Emendationes OPERA EXTEMPORALI. & finitae Idibus Dec. 1709. vid. Burm. praefat. p. 6. ad quem mensis demum Aprili sunt transmissae.



Græcis Latinisque Poetis evolvendis, dramaticis præsertim, eorumque versibus ad digitos, ad aurem exigendis ætatem fere omnem contrivit? qui tanto impetu in hæc studia fertur, ut ea \* *sacra sua*, nec injuria nuncupet; nec ab iis ullum sibi tempus aliis vel studiis vel officiis eripi nisi ægre patiatur. A tali viro nihil leve aut vulgare, nihil quod non reconditum, & ex intimis meliorum literarum medullis ductum, expectare fas erat. At in Phædro quam se dissimilem sui Vir summus dedit! *quantum mutatus ab illo!* adeo ut meis ipse oculis diffiderem, cum elegantissimum Scriptorem conspicerem a tanto viro tam male habitum. Quæ ne gratis dixisse videar, age, Notas ejus atque Emendationes sigillatim mecum expendas; nec interdico, quin omni deinceps apud te fide caream, si non hæc quæ dixi vera esse, vel potius minora vero, certissimis probationibus evicerim.

Sed non prætereunda, quæ prima se nobis offert, ad Lectorem Epistola, quæ monet Vir doctiss. *post egregias plurimorum operas adhuc incurata restare non pauca ab indoctis librariis infligta vulnera, quibus ipse sibi videbatur posse medicari.* Hic vides magna & præclara minantem; Phædrum ægrum adhuc atque ulcerosum suâ tandem ope integritati pristinae restitutum iri, quasi alter esset Æsculapius; quæ tamen omnia, cum ad rem ventum est, paucissimis exceptis, in fumos abeunt. Eoque gravius Lector se delusum dolet, quo majorem ex his ina-

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\* *Inque his ut ad MEA ME SACRA referam, respice oro rem Literariam.]* Vid. Dedicat. ad Horatium p. penultima.

nibus promissis spem animo conceperat. Subsidia quæ ad hanc Phædri curationem vir doctiss. adhibuit, sunt *lectiones*, quæ habentur in Eruditorum Commentariis Editioni Burmannianæ adjunctis, ex antiquis exemplaribus desumptæ, quæ *duo* tantum fuerunt, si Bentleio credimus. Atque hinc scias, quæ cura lectiones has Vir doctiss. expendere; præter enim duo illa exemplaria, quorum altero usus est Petrus Pithœus, qui primus Phædrum edidit anno MDXCVI: altero, quod *Remense* dicitur, Rigaltius triennio post; præter hæc, inquam, Rigaltius, nec non Gudius, ad librum primum sæpe memorant codicem sive exemplar *Danielis*, qui aliis etiam nominibus Gudius venit, nunc *Schedæ Regiæ*, quod olim penes *Christinam* illam Suevicam fuerit, nisi me memoria fallit; (licet Schefferus a *Schedis Regiis* Danielis exemplar diversum putarit) nunc codex *Vossianus*, cum tandem ad Is. Vossium devenerit, interque ejus membranas Leydæ asserveretur. Quod autem Heinsius duo illa exemplaria, aut eorum alterum verlaverit, quod B. asserit, nequaquam constat. Quæ vero aut quot exemplaria Gudius triverit, cum notæ ejus post mortem demum editæ fuerint, nulla iis adjuncta est Præfatio, quæ hoc indicet. Sæpius certe laudat MS. Wilsenburgense; codicem antiquissimum, in quo pleræque Fabulæ Phædri satis ampla paraphrasi explicantur, & ex eo veras interdum lectiones Gudius eruit, qualem unam, eamque verissimam exhibet ad *Lib. primi Fab. 13.* ubi de hoc codice ea quæ dixi habentur. Quod de his nihil B. festinationi, an negligentiae imputandum?

Dein monet Vir doctiss. *Notas suas ad Burmanni editionem exactas esse A. D. MDCCXVIII. editam, ubicunque vero ab illius textu diversus abit, Lectorem in notis admonitum, utramque sub uno conspectu editionem habiturum.* Sed hic etiam tam indiligens Vir doctiss. fuit, ut sæpe non admonito lectore lectionem a Burmanno diversam reponat, interdum aliud agens tanquam Burmannianam lectionem, aliam dederit, cujus exemplum vel in prima fabula occurrit. Postremo se Phædri exemplo brevitatæ laudem sectatum esse narrat, contentus fere rationem correctionis uno verbo indicasse, nonnunquam ne uno quidem, studiosis qui post se sua probabunt, eam provinciam relinquens. duram sane provinciam, ut quis rationem correctionum reddere adgrediatur, quæ ratione omni destitutæ sunt. Illarum certe parens unus dignus est, qui tuendarum curam in se recipiat. Atque hæc, quod ad Phædrum, præfationis hujus summa est. Nihil enim dixit de aliis quæ ad editionem suam adhibuit subsidiiis, nihil de editionibus quæ Burmannianam præcessere, quasi nullas inspexerit; nihil de *Anonymo Fabulatore*, nihil de *Romulo seu Romulio, vetere Fabularum Phædri metaphraste, quem rectius Phædrum barbare glossatum dixeris*, inquit Gudius p. 221, nihil de horum editore \* *Nilantio*, cujus diligentiam obscuravit scriptorum, quos edidit, ignobilitas; ut his in terris li-

ber

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\* Anno 1709. *Job. Frederic. Nilant* edidit *Fabulas Antiquas* anonymi Auctoris, & *Romuli Fabulas Æsopias*. Fabulæ illæ antiquæ sunt ex Phædro servatis fere ejus verbis desumptæ, & soluta oratione expositæ. illæ Romuli, sunt nunc earundem, nunc aliarum laxa admodum, & barbara paraphrasis.

ber ejus perpaucis cognitus sit; ego certe, ante di-  
em quo hæc ad te scribo, nunquam videram. LIB. I.  
Cum vero Vir doctissimus in notis frequentem ho-  
rum mentionem fecerit, par erat, ut paucis saltem,  
qui, qualesque essent, lectorem moneret. Sed, de  
his cum taceat, frustra expectaveris, ut de Apolo-  
gorum natura, usu, antiquitate quicquam dicat;  
aut, quod propius Phædrum tangit, de illius ætate,  
vita, fortunis, stilo, scriptis. De his tam altum si-  
let, ut ne silentii quidem causam vel verbulo red-  
dat. Præfationem denique tam jejunam, siccam,  
aridam non vidi; qualis ad hunc scriptorem, &  
ab hoc homine, minime expectanda erat, cum pri-  
ores Phædri Editores præfationes utilissimas & ele-  
gantissime conscriptas ambitiose & certatim dede-  
rint.

Sed jam tempus est ut pergamus ad Notas ipsas,  
dignas sane quæ tali præfatione commendentur. Si  
prius paucis dixero, quæ ipse subsidia in his Ani-  
madversionibus conscribendis adhibuerim. Ea ve-  
ro fuere, Burmanni Editio prima, Schefferi secun-  
da, & illa quam prius memoravi, a Jacobo Gro-  
novio edita. Sed absolutis demum, & cum jam  
in eo essem ut prælo subjicerem, accesserunt & alia,  
Hoogstratani nempe Editio tertia, Burmanni se-  
cunda, & Fabulæ Nilantii. Et eodem ipso tem-  
pore Neveleti quoque inspiciendi mihi copia facta  
est, quam amplissima illa nobilissimi Comitæ de  
*Sunderland* Bibliotheca perbenigne suppeditavit.  
Ex his subsidiis Animadversiones jam novis hic il-  
lic additamentis auctiores ad te veniunt, quas ut  
æquiore judicio legas, memineris hominis esse, qui  
a prima usque juventute, sepositis hisce studiis,



**LIB. I.** quæ tum plurimum amabat, severioribus se addixerit, qualia scilicet & vitæ genus, & officiorum rationes postularunt, atque ut *parerga* tantum hæc habuerit. Sæpius quidem mirari subiit, quam prave vulgo, & quam præpostere de vera Eruditione judicaretur. Cujus ut laudem aliquam consequaris, secure neglectis iis, quæ scire maxime intererat, ad ea te studia conferas oportet, quæ si rem rite æstimemus, & de iis, sive ex dignitate, sive ex utilitate, sive denique ex difficultate judicia feramus, postremo in loco merito habenda sunt. Atque hic sane amplissimus patet dicendi campus; sed me reprimō, & eo unde digressus sum redeo. Prima viri doctiss. nota est ad hæc verba,

**PROL.** *Quod arbores loquantur, non tantum feræ.*

6. Reponit B. *Quod et arbores loquantur.* Quid vero? num sic Codices? minime. num priores editores, Rigaltii, Gudii, Heinsii, Schefferi, Fabri, hic aliquid deesse suspicati sunt? nihil minus. num particulæ istius ulla hic necessitas? plane nulla. Cur igitur Vir doctiss. intrusit? ideo tantum, quia *voluit*. Si quidem inverso sententiæ ordine dixisset Phædrus, *Quod non tantum feræ loquantur, sed* — lector & vel *etiam* insequi merito expectaret; Cum vero recto & simplici verborum ordine dixerit, *Quod arbores loquantur*; plena est & integra oratio, nec quicquam est, quod lector desideret. Cur autem ad hæc verba non lectorem monuit Vir doctiss. hinc liquido constare, quod quædam fabulæ ex hoc primo libello casu quodam interciderint, cum nullæ jam in eo arbores loquantur? Prologum enim hunc ad primum tantum librum attinere, non ad omnes in unum conjunctos, non modo

ex eo patet, quod Veteres libellos seorsum edere LIB. I.  
 tolerent, ut clarissime noster ostendit in præfatione  
 ad Horatium; sed quod in Phædro singuli suis  
 Prologis instructi sint. adde quod, si ad omnes,  
 cum jam in unum collecti essent, spectaret, Patro-  
 ni alicujus nomen præ se ferret, ut in tertio &  
 quinto videmus; & de quarto procul dubio idem  
 constaret, si non quædam excidissent. Sed ad hæc  
 Phædri verba aliud porro monendum, eum nem-  
 pe non hoc modo præfari, quasi rem novam atque  
 inauditam fecerit; nam hic etiam Æsopum sibi  
 præeuntem habuit; sed quod portentosæ istæ nar-  
 rationes, quæ antiquissimorum temporum homini-  
 bus in tanto usu tantaque admiratione fuissent, Ro-  
 manis sui temporis ingeniis ne in fabulis quidem  
 placerent. Credibile sane est primos apologos hu-  
 jus plurimum fuisse generis, ex duobus antiquissimis  
 exemplis, quæ nobis Historia Sacra conservavit;  
 altero eleganti admodum de arboribus ad Regem  
 constituendum convocatis, Jud. ix. 8. breviori alte-  
 ro de Carduo & Cedro. 2 Paral. xxv. 18. Prisci  
 certe Sapientes hanc utilissimam docendi rationem  
 existimarunt, quod ad excitandam auditorum at-  
 tentionem egregie comparata esset, quæ eo magis  
 accenditur, quo res quæque mirabilior; præsertim  
 apud imperitos & rudis ingenii homines, quales  
 antiquioribus sæculis fuisse satis constat, cum ad-  
 huc tenuis esset, & perquam exigua, rerum divina-  
 rum humanarumque cognitio. Atque huic, ni  
 fallor, mirabilium & prodigiosarum narrationum  
 amor, qui tantum istis temporibus invaluit, debe-  
 mus *τα μυθικά*, & fabulosam illam Poetarum histo-  
 riam, a qua tempus, quod Olympiadas præcessit,

**LIB. I.** doctissimus Romanorum Varro τὸ μυθικὸν appellavit. Hic vero *μαεδοξων* amor, prout vulgus aliquantum sapere incepit, & aliquam rerum cognitionem obtinere, sensim decrevit, donec tandem penitus desierit. Quæ animorum conversio, vera, opinor, causa est, quod tantum sit in paradoxis narrandis inter Homerum & Virgilium discrimen. Homerus iis ubique indulget, apud Virgilium contra sunt paucissima, & si quæ ab Homero, vel aliunde ex antiquioribus poetis assumit, mira arte & prudentia sunt emollita, ne ad hæc difficiles & morosas suorum aures offendant. Homerica scilicet tempora huiusmodi portentosas narrationes non ferebant modo, sed etiam deamabant; Virgiliana contra ab amando tantum aberant, ut ægre & moleste ferrent; *Voluerunt, ut Ficta etiam proxima Veris essent.* Sed hæc præter propositum pluribus executus sum; brevior ero in sequentibus.

I. 3.

*Tunc face improba*

*Latro incitatus jurgii causam intulit.*

En hic egregium in ipso operis limine negligentiae specimen! profitetur B. se, cum a Burmanno diversus abit, lectionem ejus in notis daturum. Et tamen in prima etiam fabula sui oblitus pro Burmanniana lectionem aliam dedit; Burmannus enim, non *face*, quomodo Pithæus edidit, quem plures alii deinceps secuti sunt; sed *fauce*, quæ Remensis codicis lectio est, a Guyeto, Heinsio, Gudio, Fabricio, Jac. Gronovio, aliisque doctissimis Viris, illa altera melior habita. Et sic Romulus. Sed harum lectionum neutra Bentleio placet: cum enim *incitatus*, inquit, dixeris, intelligas oportet *affectu aliquo vel appetitu.* Ille igitur conjecturam amplectitur

plectitur Rittershusii, & reponit *Fame*; cum ve- LIB. I.  
ro præcesserit, *siti compulsi*, cui paulo attentius  
hæc legenti placere possit tam subita *sitis* in *famem*  
conversio? quod si *gulâ incitatus improba*, dicere li-  
ceat, quod nemo, opinor, negaverit, cur non &  
*fauce*?

*Cur, inquit, turbulentam fecisti mihi*

*Istam bibenti?*

Vett. Editt. *Cur, inquit, turbulentam mihi fecisti*  
*aquam*

*Istam bibenti?* quomodo codices habuerint, nec  
Gudius, nec Rigaltius dixere. miror igitur unde  
B. dicat sic *libros scriptos* habuisse. Ego quidem  
crediderim *aquam* ab iis abfuisse. alias enim, cur  
recentiores omiserint, non video; sed interea cer-  
tum est *istam* sine *aquam* stare non posse, cum præ-  
cesserit, *rivum*: præterea nec vox ipsa placet; si  
enim lupo loquutus esset *δεινὸς*, non *istam* sed  
*hanc* dixisset. Sic igitur in libris fuisse suspicor *mi-*  
*hi fecisti aquam bibenti*. cum vero *aquam* compendio  
forte scriberetur *am*, ex his literis & ultimis verbi  
præcedentis Librarios fecisse *istam*: veram autem  
loci lectionem hanc esse,

*Cur, inquit, turbulentam fecisti mihi*

*Aquam bibenti?* Et hanc lectionem firmant cum  
Anonymus, tum Romulus. B. cetera se recte ha-  
bere putans, *istam* mutatum vult in *obstans*: quod  
immane quantum scriptione ab *istam* recedit, nec  
sensu satis commodum videtur, cum *obstans* aliquid  
majus dicat, quasi agnus vi quadam & magno cum  
molimine se lupo opponeret. Sed huic lectioni  
Vir doctiss. censet Neveleti Græcum favere, Fab.

232. (l. 233.) Λύκος διασάμει ἀνα ἀπὶ τῆς

ποταμῷ



L I B. I. ποταμὸν πίνοντα, — οὕτως ἀνατίθω, ἠπιδουτο αὐτὸν, ὥς θα-  
 λῦντα τὸ ὕδωρ, καὶ πίνειν αὐτὸν μὴ ἰῶντα. hæc pos-  
 trema verba in Græco prorsus necessaria sunt, alias  
 enim nullus esset criminationi locus. Neque enim  
 in iis quæ præcedunt, lupum quoque siti illuc ad-  
 ductum *bibere* voluisse dicitur; neque agnum *tur-*  
*basse* aquam, ut lupo inde incommodum aliquod  
 crearet. sed in Phædro longe dispar ratio; ibi &  
*siti compulsi, & turbulentam* MIHI FECISTI AQUAM  
*bibenti.* Ideoque in Anonymo Neveleti, totum  
*quod dicitur est, Rupisti potumque mihi, rivique deco-*  
*nem.* si hæc Phædri fabula ad Græcum hoc modo  
 refingenda esset, plura alia mutari oporteret, ut  
 mox videbimus.

7. *Qui possum, quæso, facere quod querere, lupo?* Sic  
 sane Burm. sed *querere* pro typographi errato sem-  
 per habui, cum omnes aliæ quas viderim editiones,  
*quereris.* recte. non igitur hæc lectio pro sua ven-  
 ditanda erat a viro doctiss. qui dicit se reponere, *ut*  
*numeri molliores incedant.*

8. *A te decurrit.* Anonym. *Dum a te.* leg. forte,  
*Cum a te decurrat.*

9. *Repulsus ille veritatis viribus,*  
*Ante hos sex menses male, ait, dixisti mihi:* Si  
 Neveleti Græcus hic Phædro præscribere deberet,  
 pro mihi legendum esset, *patri.* sic enim ille, ὁ  
 λυκ. ἰαπωνχόν (leg. ἀπαιχόν) τούτου ἢ αὐτίς, ἔφη,  
 ἀλλὰ πένυς ἢ Πατίς μὴ ἐλοιδέρησας. hinc patet quam  
 parum tutum sit alterum ex altero emendare, ni-  
 si aliæ probæ accedant rationes.

II. *Respondit agnus; equidem natus non eram.* Lege,  
 inquit B. ut verba hic cetera, præsentī tempore,  
*Respondet agnus.* At quis non videt agni innocen-  
 tiam,

tiam ad respondendum paratissimam, altera lectio. L<sup>i</sup> B. I. ne melius exprimi? præterea solenne Phædro est, *respondit*. vid. I. 22. 4. II. 8. 17. III. 6. 4. V. 1. 16. 3. 6. Et sic hic Anonymus.

*Pater hercule tuus, inquit, maledixit mibi.* Editt. vet. *Pater hercle tuus.* ut versus constet, addendum, opinor, ab initio, *At. At pater hercle tuus.* ut modo in Græco, ἀλλὰ τὸ τῆς, &c. ἂν δὲ Græce, & *At* Latine, eleganter initio orationis ponuntur, cum adversatur, vel excipit. Anonym. Gudii, *Pater tuus, inquit, hercle maledixit mibi.* non male. B. *Pater hercle tum tuus, inquit, maledixit mibi.* quod nescio an aliis, mihi certe illepidum videtur. ista vero viro doctiss. emendatio nata videtur ex Heinssii conjectura ad verba proxime præcedentia, qui, pro *equidem natus non eram*, legit, *ne quidem natus tum eram.* Cum vero sæpius in sequentibus Heinssii mentio fiat, & multas ejus conjecturas in textum B. reponat, commodum erit hoc loco lectorem monere, quid de eis dicat Burm. qui in lucem primus dedit. sic igitur ille in præfatione. “ Denique per totum libellum sparsas breves quas-  
“ dam viri illustrissimi Nicolai Heinssii Notas, ex eo-  
“ dice quo usus olim fuerat, descripsimus. Et  
“ quamvis non is labor aliquibus videri possit, qui  
“ celeberrimo Heinssiano nomini ingens decus ap-  
“ ponere possit, *cum non diligenter elaboratus &*  
“ *elucubratus, sed temere, & ut inter legendum menti*  
“ *ipso occurrebat, in marginem Phædri conjectus fue-*  
“ *rit,* non tamen ullam manibus Viri Nobilissimi  
“ injuriam me fecisse puto, quum ex paucissimis  
“ ejus viri versibus ingens lux huic scriptori sæpe  
“ affundatur, & aliorum diligentia conjecturæ &  
“ ex

LIB. I. "ex MSS. collectæ lectiones illustrari poterunt."

Ex his Lector facile perspiciet has Heinſii ad Phædrum conjecturas non in eodem numero habendas eſſe, ac alia ejus ſcripta, quæ ipſe in lucem dedit; & quæ tantam ſibi apud eruditos omnes exiſtimationem compararunt. Hæc ſemel monere viſum eſt, ne Heinſiano nomini nimium tribuas, & inde nimis æquus accedas conjecturis, quas noſter novarum ſemper lectionum avidus leviffimis sæpe de cauſis in textum reponit.

13. *Lacerat injuſta nece.* Anonym. *Et ita correptum lacerat injuſte.* *lacerat* eſt pro composito *dilacerat*, *nex* vero Phædro videtur idem valere ac *cædes*, cum utrumque ab *activo* verbo ductum ſit. ſenſus eſt, inquit Scheff. *lacerat* eum, ut ſequeretur *nex*, ſeu mors, atque illa injuſta; proinde hæc illi ſunt judicioſa verba, a præcedentibus diſtinguenda; cum *laterare nece* non dicatur. Hæc ille. Ego vero, ſi quid mutandum ſit, hoc modo legendum putem,

*Atque ita correptum lacerans injuſte necat.* Sed recepta lectio videtur ferri poſſe, ſi *nex* pro *cæde* ſumatur. vid. II. 8. 2. B. vero codicum lectionem, aut literarum ductum parum curans, legit, *maſtat*, immolat. nempe IV. 5. 9. habemus, mures *immolatos avidis dentibus*. nonne hoc lepidum argumentum? *maſtat*, qua voce Phædrus nunquam utitur, hic reponendum, quia Phædrus alibi dixit, *immolatos*? quid agebat Vir doctiſſ. cum hæc ſcriberet?

- II. 8. *Omne inſuētis.* MSS. *omnino*, & hanc reponi lectionem velit Jac. Gron. pro illa altera quæ eſt ab Heinſio; cujus conjecturæ valde favet Phædrī conſuetudo, qui ſemper alias composita a *ſueſco* quadriſyllaba facit, uno loco excepto, I. 16. 5.

*Qui*

*Qui dissolutos mores vi compesceret.* Hoogstratanus L. I B. I. versum hunc, Rigaltium secutus, posuit post V. 22. II. 12. sed hanc illi sedem asserunt & Anonym. & Romulus.

*missum quod subito vadi*

14.

*Motu sonoque terruit pavidum genus.* sic Cod. Rem. recte, opinor : *missum* est *emissum* ; distinguendum vero videtur post *subito*, ut sit adverbium ; qua forma *subito* Phædro in frequenti usu est ; alias enim *quod* ante *missum* poni deberet, quod metrum corrumpere. atque hanc lectionem probant Rigalt. Heins. Scheff. Gud. J. Gron. alii. B. lectionem alteram amplectitur, *vadis*. sed nusquam alias Phædrus *vada* dixit, & πομπικώτερον merito videri possit, nisi præcessisset, *liberis paludibus* : Anonym. aliam lectionem exhibet. *missum quod subito*, levi motu sonoque, quæ forsan non contemnenda.

*Hoc mersum limo cum jaceret diutius*, i. e. cum *sigillum* aliquamdiu soni motusque expers jacuisset, nec quicquam metus de novo iis incuteretur, tandem una caput extulit. quo quid apertius ? B. tamen locum ab eruditibus omnibus hactenus intactum vitii arguit, & ad hunc modum refingit,

16.

*Immersæ limo cum laterent diutius.* quo non modo omnis loci elegantia tollitur, sed & ratio, quæ tandem ex iis unam impulit, ut caput timore posito proferret. sed ad hanc emendationem tuendam Vir. doctiss. duos testes idoneos allegat, qui hanc rem eodem modo narrant. Alter est Græcus Neveleti ; *Fab.* 170. Ξύλον εἰς τὴν λίμνην χαθίκα, ὃ οἱ βατράχοι τὸ μὲν πρῶτον (B. omisit τὸ μὲν) καταπλαγάντες τὸ ὑπόφρον, εἰς τὰ βάθη τῆς λίμνης ἔδραυν. cur vero hic subsistit Vir doctiss. ? in testibus requiritur, ut nihil



**L1B. I.** hil reticatur, quod ad causam attinet. audiamus igitur, quid Græcus porro dicat. Ἦν τὸ ξύλον, ἀναδύσας εἰς τοσούτον ὑπερβολῆς ἥλδον, ὡς καὶ ἐπικαίοντες αὐτὸ ἐπικατέειχον. — ὡς ἂν τὸ ξύλον, cum lignum immortuum faceret; quid melius cum Phædri verbis convenire possit, aut aptius sententiam eorum reddere? tantum igitur abest, ut Græcus Bentleii emendationem firmet, ut contra plane evertat. Quod dicit Gr. *ranas in profunda paludis se abdidiisse*, hoc Phædrus, brevitatis mire studiosus, omitendum putavit, satisque habuit dicere, *terrui pavidum genus*. Alter sane testis disertius loquitur, Anonym. nempe Fabulator: Ille enim hæc ipsa ferè habet quæ Vir doctiss. reposuit, *mersæ limo cum laterent*; sed Græca forte fabula, vel sua ipsius inscitia Anonymum in errorem induxit, ut putaret Hoc in Phædro non ad lignum, sed ad genus referendum esse. *laterent* vero librarii forsan culpa est pro *facerent*, cum in verborum principiis sæpe l. & j. misceri soleant. autoritas certe ejus non tanti facienda, recentis & obscuri glossatoris, ut a constanti codicum lectione multa immutando recedamus, nisi sensus quoque & mens loci idem suadeant; quæ hic, ni fallor, stant a recepta lectione. Sed objicit Vir doctiss. — *quomodo mergi potuit lignum aqua levius? aut si semel limo mersum esset, cur non ibi permansit?* sed hæc objectiunculæ facillime diluentur; si ponamus *limum* vel tam crassum, vel tam parum altum, ut *lignum* non penitus demersum vel submersum esset, sed ita *mersum*, ut saltem parte sua aliqua extaret, vel forsan tota superiori superficie e limo tantillum emineret. Quis non

non in stagnis prope exsiccatis, vel aliis cœnosis LIB. I.  
locis ad fluviorum ripas hoc centies vidit?

*Lignumque supra turba petulans insilit.* En alterum ejusdem negligentiae, nisi id dedita opera fecerit, quam ad primam fabulam notavi, exemplum! Burmannus enim non *tignum* quod est ab Heinſio, sed *Lignum*, quomodo habent Codices; ad quod hæc Scheff. *prorsus eleganter*; non *tigillum*, ut ante, vel *tignum* appellat, (sed) voce vi-  
liori, ut ostendat, quam contemptus fuerit rex ille a ranis. Schefferum recoquit B. Codex, ait, uterque *Lignum*. recte. Rex ille tot modis spretus, contemptus, etiam vocabulo ut *Ligneus* fastiditur. Tignum vero majestatis quid habet, præ illo altero *Parvum tigillum*. Tantine vero fuit Schefferum exscribere, ut Burmanno falsam lectionem affingeret, quo huic annotationi locum faceret? addit, *Græcus hic habet* *ξύλον*. quid vero? an lectio inde firmatur? hoc argumento, loco *parvi* etiam *tigilli lignum* reponi oporteret, cum ibi quoque Græcus habeat *ξύλον*. *ξύλον* εἰς τὸ λίμνω ἰσθμῶ. Ineptum igitur Græci lectionem in hac causa allegare.

*Alium rogantes regem misere ad Jovem*, i. e. misere ex suis quæ rogarent, ut IV. 17. 1. *Canes Legatos olim misere ad Jovem*. B. *rogantes* primi casus esse putans, cum sit quarti, quærit, si ranæ ipsæ rogassent regem, quid opus erat, ut ad Jovem mitterent legatos? reponit igitur, *Alium rogatum regem misere ad Jovem*. Sed receptam lectionem comprobat Anonym. *Alium rogantes*. quod primi quoque casus esse possit.

*Suoque potius habitu vitam degere.* Meurs. suo III. 2.  
QUIN

**LIB. I.** **QUIN** potius. quem eruditorum nemo secutus est ante Bentleium; qui ad lectionem hanc firmandam locum e Terentio adduxit a re prorsus alienum,

**III. 2.** ——— nunquam tam astutus fui,

**QUIN** quicquid possem, mallet auferre **POTIUS** in *presentia*. ubi *quin* valet ut *non*. sed sic Anonym. quoque.

*Suo quin potius vivere malle.* sed nonne hic Librarius errare potuit? nonne auctor ipse sic Phædri vocem immutare, quia alterius lectionis elegantiam non intelligeret? utinam Vir doctiss. locum attulisset huic nostro parem, & ubi verborum eadem est collocatio, *suo quin pro quin suo*, & cum verbo infinito.

5. *Pennas, pavoni quæ deciderant, sustulit.* Anonym. *Pavonum.*

7. *Formoso se pavonum immiscuit gregi.* Codd. *Immiscuit se pavonum.* quod cum versus respuit, B. reponit *Immiscet.* sed verba præcedentia, *sustulit, exornavit,* postulant præteritum. rectius, opinor, Heinſ. vocibus trajectis, *se immiscuit.* Anonym. *miscuit se pavonum formoso gregi.* unde suspicetur aliquis legendum,

*Gregi formoso se pavonum immiscuit.* cum illi auctori familiare sit ultimum versiculi vocem primo loco ponere. sed lectio Heinſiana propius ad Codices accedit.

8. *Illi impudenti pennas eripiunt avi.* Anonym. *impudenti.*

11. *A quo repulsus tristem sustinuit notam.* Hic Bentleius cum aliis filet. ego mendum subesse vehementer suspicor, & pro *repulsus* legendum esse *repulsa.*

*pulsæ. ut v. ultimo, nec hanc repulsam tua sentiret* LIB. I.  
*calamitas. cum nota minus recte absolute poni vi-*  
*deatur. nota repulsæ, ut apud Cic. Nota turpitudi-*  
*nis.* Et jam ex Hoogstratano video idem sensisse  
 Jac. Tollium ad Aufon. p. 337.

*Aliamque prædam ab alio ferri putans.* Ut versui IV. 4.  
 consulant, monent *m* in *prædam* non elidendam,  
 quod sæpe fit in Plauto & Terentio. sed distin-  
 guenda tempora : ejusmodi licentias non tulit  
 Phædri ætas. alii igitur, ut sustinent versum, vel  
*perferri* vel *se ferri* malunt. Burm. observat Mar-  
 cilium ad Hor. Od. IV. 10. legere *ferri deputans.*  
 sed, ipsa sententia duce, vera ni fallor lectio est,  
*Aliamque prædam ab alio cane ferri putans.* Hanc  
 lectionem ante complures annos amicis communi-  
 cavi ; atque inde forte est, quod Vir doctiss. ean-  
 dem jam reponat.

*Nec quem petebat adeo potuit adtingere.* Cum 7.  
 versus non constet, Ursinus reponi voluit, pro *adeo*  
*potuit, potuit adeo.* cui accedit B. & sic sane metro  
 satis consultum est. at quis sensus est *adeo* in ista  
 collocatione ? jungesne ad *potuit*, an ad *adtingere* ?  
 utrumvis facias, nihil expedies, erit insulsum & vox  
 nihili. vitium est in ultima voce, pro qua reponen-  
 dum simplex *tangere.*

*Nec quem petebat adeo, potuit tangere :* sic IV. 2. 2.  
*Uvæm adpetebat summis saliens viribus,*  
*Quam tangere ut non potuit.*

*Nunquam est fidelis cum potente societas.* Mallem V. I.  
*potenti,* ut tot brevium vitetur concursus, licet Co-  
 micis hoc non infrequens sit.

*Ego primam tollo, nominor quia Leo.* Et sic Ano- 7.  
*nym. quia nominor Leo.* Versum in mendo esse  
 Vol. II. U omnes



LIB. I. omnes vident, sed medicinam nemo adhuc feliciter adhibuit. B. qui verborum similitudinem parum curat, *Nomine hoc, quia sum Leo.* sed nisi plurimum fallor, vera & facilis emendatio erit, si pro *quia* legamus *quoniam*. Cum *quum*, *quia* & *quoniam* compendio fere scribi soleant, facile invicem miscentur, en insigne hujus in *quum* & *quoniam* exemplum in Plauti Merc. III. IV. 13.

*Spem speratam quum obtulisti hanc mihi, tibi grates ago.* sed V. II. 2. hic ident versus sic habet,

*Spem speratam quoniam obtulisti* — ubi manifestum est pro *quoniam* reponendum esse *quum*. *quia* vero & *quoniam* misceri exemplum dabit Curculio, V. II. 67.

*Quamobrem istuc?* *quia* ille ita repromisit mihi. ubi metrum clare ostendit legendum esse *quoniam*. Vid. etiam Cap. V. II. 19. Sed ne longius quæramus, exemplum mendi hujus, ni fallor, in proximo est, in his ipsis fabulis. *Fab. 8. 2. Primum quoniam indignos adjuvat.* sed Anonym. *primum quia indignos.* sed quorsum exempla congeram in re eruditis omnibus notissima? Nolim vero putes legendum *quia*, quod sequatur, *Quia sum fortis, Quia plus valeo.* nam sic Phædrus alias, ut *Fab. 2. 7. Non quia crudelis ille, sed quoniam grave.* & 8. 2. *Bis peccat; primum, quoniam indignos adjuvat.*

*Impune abire deinde quia jam non potest.* Sed Bentleio displicet *nominor*; “Neminemne sensisse, “*illud nominor* in mendo cubare? non eo ceteris “*feris excellit, quod nominetur, sed quod sit Leo.* “*ut ne addam, quod non ubique gentium sic nominetur.*” Piget referre tanti viri tantas ineptias.

Regiumne

Regiumne Theologiæ professorem nescire, quam LIB. II  
frequens apud sacros Scriptores *vocare* seu *nominare*  
sit pro *esse*? quod ab Hebræis in alias linguas tra-  
ductum. Sed non opus est eo confugere. *nominor*  
*Leo*, i. e. is sum cui nomen est *Leo*, & qui vel  
solo nomine metum omnibus incutio. sed inquit  
Vir doctiss. *non ubique gentium sic nominatur*. lepi-  
dum profecto, quasi non in quavis lingua eadem  
fabula eandem vim haberet, & Leonis nomen,  
Græcum vel Hebraicum, istarum gentium feris  
non parem metum faceret. Postquam hæc scrip-  
seram, video in Burm. Editione secunda Richterum  
mecum sentire, & *quoniam pro quia* legere.

*Malo adficietur, si quis quartam tetigerit. Malo*  
*adfici frustra*, opinor, quæras, inquit B. apud bonos  
auctores. Repone:

101

*Male accipietur, si quis quartam tetigerit. Modestus*  
*paulo Gadius, adfici malo vix reperiatur. Sed*  
*malo adfici* Latine dici pluribus docet ad Senecam  
de Ira, l. 1. c. 16. J. Fr. Gronovius. ubi inter alia  
hoc adducit ex l. VI. de Benef. c. 37. exemplum,  
quod ipse etiam observaveram; *satius erat duos*  
*iniquo malo adfici, quam omnes publico*. Cur non  
Vir doctiss. Gronovium falli in his ostendit, aut si  
refellere nequeat, cur non a textu interpolando ab-  
stinet? Putesne eum, indignum Gronovium censuisse  
quem adiret, cum Notæ, quas in manibus habuit,  
ad locum ipsum remitterent? at quem virum!

*Vicini furis celebres vidit nuptias*

VI. 1.

*Æsopus, & continuo narrare incipit.* ad hæc B.  
Ita quidem librarii; sed auctor, nisi fallor, hoc  
modo.

*Vicini ut furis celebres vidit nuptias*

U 2

*Æsopus,*

LIB. I. *Æsopus*, sic continuo narrare incipit : Cum semel excidisset *ut*, quod in his Fabulis sæpe evenisse reperiens, pro *sic* necessario substituebant &c. Quæ hæc in optimis auctoribus contaminandis licentia ! eodem enim quo hic modo, decem vel quindécim loca in tam parvo libello Vir doctiss. corrumpit. Quis crediderit quenquam potuisse tam cæco sui amore abripi, ut non incidat suspicio, seipsum potius in sententia de locis his ferenda falli, quam Librarios toties eadem chorda oberrasse ? Omnes, quas Vir doctiss. hujusmodi interpolationes dedit, sunt revera totidem corruptiones, quibus non modo Phædri verbis vis infertur, sed & menti ejus ; cum venustæ illi narrandi brevitati, cujus laudem tam sedulo captavit Phædrus, immane quantum detrahant, ut quivis facile deprehendet, qui totum librum raptim & cum impetu, semel atque iterum perleget. Eodem vero auctario Vir doctiss. jam olim mactavit Horatium Serm. I. 9. 1. *Ibam forte via sacra. Ibam ut forte.* Huic vero versui interpolando cum obstitaret secundus versus, ne *ut* illud inficetum non ingereret, istum quoque corrumpit, & pro & *narrare, sic narrare* legi jubet. Hunc autem locum sanum esse non modo res ipsa ostendit, sed & locus huic gemellus, iii. 19. 5.

*Tum, circum eunti fuerat quod iter longius,*

*Effecit brevius ; namque recta per forum*

*Cæpit redire ; & quidam e turba garrulus.* sed hunc quoque locum Vir doctiss. nobis eripit, & pro & reponit *hic*. Ita nihil rectum putat, nihil sibi intactum elabi patitur, quod non prima fronte, & festinanti oculo arridet.

3. *Solem velle ducere.* Rigaltius ex Codice Rem. *Sol quum vellet ducere*, quomodo legendum sequens versus

versus clare docet. hoc igitur reponit B. quod idem LIB. I.  
ex conjectura fecerat Meursius. Et sic ante sexa-  
ginta annos dederat Schefferus.

*Personam tragicam forte vulpes viderat ;*

VII. 1.

O quanta species, inquit, cerebrum non habet. Hæc Bentleio sunt arena sine calce, scopæ dissolutæ. pro cæmento igitur ac vinculo ingerit hic, ut in præcedente fabula, Ut post forte. altera nempe narranti ratio Phædro placuit, altera Bentleio ; qui Phædrum pro arbitrio in suas partes cogit, & in librariorum plagis ferendis natos culpam rejicit. in secundo versu pro *habet* reponit *habes*, in qua correctione Broukhufium & Hoogstratanum duces habuit, sed neutrum nominat. at recepta lectio mihi verior videtur, cum non *ad* larvam sed *de* larva vulpes loqui videatur. sic certe Græc. Neveleti.

Ω οἷα κεφαλὴ, καὶ ἐγκέφαλον ἐκ ἔχει.

*Os devoratum fauce cum hæreret lupi,*

VIII. 4.

Magno dolore victus capit singulos. Si Bentleio credimus, in hac lectione deest ad constructionem *is* vel *ille* ; repone igitur, inquit,

*Os devoratum fauce cui hærebat lupo, vel potius, Os devoratum fauce cum hæreret lupo.* At quorsum hæc correctio ? num *is* vel *ille* requiritur, ut ambiguitas aliqua tollatur ? num alius præter lupo est, ad quem *Victus* trahi possit ? nonne similis prorsus locus, V. 3. 1. ?

*Calvi momordit musca nudatum caput :*

*Quem opprimere captans—En caput calvi !* ut hic fauce lupi ; cur non ibi quoque Vir doctiss. reposuit *calvo* ?

*Pro quo cum pactum flagitaret præmium.* Sic Virg. 10.  
Æn. III. 604. *Pro quo si sceleris tanta est injuria nostri, Spargite me in fluctus.* Anonym. A



LIB. I. *quo cum pactum*; quod reponit B. si enim pro hic admittitur, utique reponendum erit *pro qua*, scilicet *medicina*. Itane vero? nonne Gruis flagitabat præmium pro eo, quod medicinam lupo fecisset? rectius igitur *quo* quam *qua*, quoniam non pro *medicina* simpliciter, sed pro eo quod feliciter medicinam adhibuisset, præmium deberetur. E-mendatio igitur hic minime necessaria, & sic re perpenſa cenſuit doctiſſimus Burmannus.

12. — *ore quæ nostro caput*

*Impune abstuleris*. Pro *ex* vel *abs* ore, inquit Scheff. præpositionem omittit ob verbum subsequens, cui vis ejus ineſt. Sed constructionis hujus exemplum deſidero; aut legendum igitur *ori*, vel quod magis placet, *e nostro*, quod reponit B. sed quum *quæ* e ingrato ſono ſit, malim quum *e*, quod in *quæ* facile tranſire potuit. Anonym. *Ore nostro quod caput*. Rom. *Caput incolume meis faucibus extuliſti*:

IX. 2. *Paucis ostendamus versibus*. legendum videtur, *ostendemus*; ſic III. 3. 3. *Notescet*. III. 7. 1. *proloquar*. III. 10. 1. *exponam*. IV. 3. 12. *admonebit*. & IV. 24. 3. *tradam memoriae*.

3. *Oppreſſum ab aquila, ſletus edentem graves*. Omiffa conjunctione, pro & *ſletus*. Scheff. Anonym. & *ſletus*. B. reponit *ac*, quod minus placet, cum præcedat idem fere ſonus in *aquila*, & præceſſerit *ab*.

8. *Lepus ſemianimis mortis in ſolatio*. Nihil ad hæc B. qui hic a Burmanno recedit non admonito leſtore; ille enim, ut & alii omnes, *ſemianimus*. in qua voce obſervat Scheff. Phædrum imitari En-nium, qui (Cic. l. 1. de Divinat. c. 47.) dixit, *anguem ſemianimum*. Sed utcunque ſcribas, in verſu primum i eliditur. de *mortis in ſolatio* utinam Vir doctiſſ.

# Epistola Critica, &c.

311

doctiss. aliquid dixisset ; cum ibi mendum latere  
eruditis plerisque, & merito, ni fallor, visum sit,  
qui mallent *mortis in solatium*. Sed neutrum mihi  
arridere fateor, cum hæc verba debeant esse pars  
orationis, qua lepus se solatur. Gronovius ad hæc  
verba locum adducit ex Appiani lib. 4. cujus ul-  
tima sunt hæc. *ἐν τῷ σωτηρίῳ, παρὰ τοῦ σωτῆρος*.  
unde mihi statim suborta est suspicio, legendum  
esse *en solatium* ! vel quod scriptori propius accedit,  
*mortis en solatia* ! & jam video idem conjecisse  
Heinsium. *Solatia* pro *solatio* levissima est mutatio.  
Simili vero mutatione corrigendus videtur locus  
Virgilii, quod miror Heinsium fugisse, *Æn. IV.*  
38.

LIB. I.

*Sed quis erit modus ? aut quo nunc certamine tanto ?*

*Quin potius pacem æternam — leg. aut quo nunc certamina tanta ?*

*Simili querela fata deploras tua, cum præcedat  
Qui modo, si per codices liceret, libenter legerem,  
nunc ploras.*

10.

*Negabat illa, se esse culpæ proximam. i. e. quod  
Cic. dixit, culpæ affinem. nec quicquam hic mutan-  
dum, B. vero reponit, culpæ huic proximam. hæc  
nempe alia ratio est, qua Vir doctiss. complura  
Phædri loca commaculavit, articulum hunc plane  
contra Phædri mentem inferendo ; quod satis  
liquet ex iis locis, quæ sic interpolari metrum  
vetat, cum articulus tamen illic etiam sit pariter  
& ex æquo necessarius ; i. e. non omnino.*

X. 5.

*Dixisse fertur Simius sententiam. B. Dixisse banc  
fertur. Et sic ipse ad Phædri mei marginem ad-  
scripseram, inductus locis huic simillimis. I. 12.  
12. & III. 13. 13. & idem voluit Heins. sed loco*

LIB. I. certe alieno, cum in fine versiculi *hanc* addendum putaret. Sed multum abest, ut *hanc* emendationem necessariam censeam, & in textum reponendam. Licentiam istam Viro doctiss. lubens integram relinquo.

XI. 1. *Virtutis expers, verbis jaētans gloriam.* Quid sodes est, inquit B. *jaētare gloriam verbis*? an gloriosa & magnifica verba? dederat auctor,

*Virtutis expers, verbis, jaētans Gloria.* Ut *decepta* aviditas 4. 5. *corvi* stupor 13. 12. & *servit utilitas sibi* 22. 11. Sed hæc exempla a re prorsus aliena sunt: *aviditas* enim est *canis*, de quo ibi igitur, *stupor, corvi*: & tertium exemplum, si integrum apponatur, sic se habet, QUORUM *privata servit UTILITAS sibi.*

His igitur exemplis nihil proficitur: *Gloria* enim non est animi *gloriantis* affectio, neque, si esset, hic locum habere posset, cum *Abstractis* nominibus a Phædro nunquam adscribantur actiones, nisi præcesserit persona, ad quam referendæ sint. Neque si hoc ferri potuisset, recte se haberet *jaētans gloria*, cum *virtutem* vix ex priorē versus membro subintelligi possit. Ut vero sciamus quid sit *jaētare gloriam*, observandum est, *gloriam* hic poni pro rebus seu factis quæ *gloriam* afferunt, & proinde idem fere esse ac *Virtutem*. quo sensu ab ipso Phædro usurpatur IV. 4. 10. *Auctoritatem similis referens* gloriæ, quem locum Vir doctiss. insigniter corrumpit, ut pluribus dicetur, cum eo deventum fuerit. Eodemque sensu *laudem*, vocem utique huic prorsus similem, adhibuit Epil. 11. 12.

*Non tamen eripiet laudis conscientiam.*

XII. 2. *Sæpe inveniri, hæc exerit narratio.* B. ex altero codice

codice reponit, *testis hæc narratio est.* sed si duo-  
rum codicum lectiones inter se conferantur, verior,  
opinor, totius versiculi lectio eruditus hæc vide-  
bitur,

*Sape esse, testis hæc erit narratio.* Erit enim  
est in cod. Rem. quod in *exerit* mutavit Pithæus;  
ex altero vero codice supplendum *testis*, quod Re-  
menfi deest, in quo pro *esse testis*, est inveniri.

*Ibi dum ramosa mirans laudat cornua.* Mallem  
*admirans*, quod facili lapsu mutatum est in *mirans*,  
cum scribere solerent *ammirans*, & alteram *m* line-  
ola supra posita notare; *a* vero a præcedente litera  
absorberi in proclivi fuit. *Admirari* enim, fere de  
iis dicitur, quæ in laude posita sunt, & quæ cum  
gaudio audimus vel intuemur. sic iv. 21. 21. *ab-*  
*sentis* admirator *maximus*. & iii. 18. 3. *cunctis* avi-  
bus *admirabilem*; si locus sanus sit, de quo est quod  
dubites. at simplex *mirari*, fere significat tantum  
rei insolentiam, vel quod præter expectationem  
acciderit. ut iv. 17. 14. *MIRARI sibi legatos non*  
*revertier*. Sic enim legendum videtur, non *mirati*.

*Utilia mihi profuerint, quæ despexeram.* B. qui-  
dem, merito, ni fallor, præfert lectionem quam  
servat Danielis codex, *Utilia mihi quam fuerint*.  
quomodo Rem. etiam Codex legit, si parvo & fre-  
quenti errore liberetur. ibi enim *Uitilla*, pro *Uti-*  
*lia*: Cur vero hanc lectionem præferat, non dixit.  
Ego quidem meliorem censeo, quod codex alter,  
qui habet *Ut illa, quam* etiam habeat ante *profuerit*.  
Quid quod hac lectione admissa, extrema fabulæ  
primis non re tantum sed etiam verbo tenus re-  
spondeant, *Laudatis Utiliora*.

*Seræ dant pœnas turpes pœnitentiæ,* Quomodo XIII. 2.  
habet



**LIB. I.** habet Codex Danielis, si Heinsio credimus; at Rigaltius ibidem se legisse dixit, *sera pœnitentia*. Atque hæc lectio se probavit Rigaltio, Guyeto, Gronovio, Heinsio, Scheffero, Gudio. Nec quicquam elegantius dici potuit. *Dant pœnas turpes.* ut 25. 2.

*Et perdunt operam, & deridentur turpiter.* & V. 5. 38.

*Turpemque aperto pignore errorem probans.* *Sera autem pœnitentia*, idem est ac *inutilis*. unde Liv. 1. 29. *Celerem pœnitentiam, sed seram & inutilem sequi.* ut ad locum Scheff. miror igitur cur Vir doctiss. lectionem illam alteram prætulerit.

*Fere dant pœnas turpi pœnitentia.* Recte, inquit, si quid mihi iudicii est. *Fere est plerumque*, & sic in *impudens* solet noster. Bis scilicet in quinque libellis. Hoc nostro est *solere*. Sed aliud est quod facit ut hanc lectionem improbem, quod *fere* nunquam alias a Phædro usurpetur.

5. *Dehinc sic accepit loqui.* Nullus Codex habet *accepit*. nec alias ea voce utitur Phædrus, sed semper *capit*; nec *dehinc*, sed *dein* vel *deinde*. ad libri igitur marginem ex conjectura ascripti, *deinde sic capit*, quomodo jam video esse & in Danielis codice, & in Wissenburgensi: atque hanc lectionem reponit B.

9. *At ille stultus, dum vult vocem ostendere.* Cum *stultus* nullo codice nitatur, ejiciendum. Codd. habent, *dum etiam vult*. Si inversis verbis legas, *dum vult etiam*, versus erit optimis numeris.

*At ille, dum VULT ETIAM vocem ostendere.* Cur B. diversum verborum ordinem elegerit, nescio. sic enim ille,

*At*

*At ille DUM ETIAM VOCEM VULT ostendere.* E. LIB. I.  
 legantius certe est, ut verba disjungantur, & ἀμοι-  
 τήν τῶν concursus vitetur; adde quod in *dum*  
 etiam ingrata sit elisio.

*Hac re probatur, quantum ingenium valet;*

14.

*Virtute & semper praevalet sapientia.* Hi versus,  
 sive Latinitatem, sive numeros, sive sententiam  
 spectes, tam aperte spurii sunt, ut mirer eruditos  
 non uno consensu confixisse. Ego certe dudum  
 induxeram, & jam video idem de iis sensisse Guye-  
 tum & Heinsum, quibus accedit B. de iis tacens.  
 nec parva est suspicio versus hos a mala manu  
 esse, quod hoc pacto eadem Fabula duplex haberet  
 ἀντιφρόνην contra perpetuum Phædri morem; quod  
 ab Heinso etiam observatum est.

*Malus cum sutor inopia deperditus.* Pessimum, XIV. L.  
 inquit B. habemus hic Librariorum facinus. Quis  
 enim, cui ullus Latinitatis sensus est, ne dum Phæ-  
 drus, sic loquatur, *inopia deperditus*. Quid igitur?  
 nullusne Latinitatis sensus fuit summis illis Viris,  
 Gronoviis, Fabris, Heinsois, quibus tantum debent  
 Latinæ Literæ, qui omnes hæc sanissima esse pu-  
 tarunt? Sed ad rem, quid est quod in hac locu-  
 tione reprehendat? nonne optime dicitur *amore*,  
*luxu*, *perditus*? Nonne Cicero dixit, *Egestate*  
*perditus*? quidni igitur *inopia deperditus*? quod  
 si *perditus*, cur non *deperditus*, cum de vim sim-  
 plicis verbi solum intendat? cur, cum dicatur  
*amore deperditus*, non Phædro etiam liceat com-  
 posito uti, metro id poscente? quod Scheffero adeo  
 non displicuit, ut eleganter dictum putaret. nul-  
 lum igitur hic Librariorum facinus; pura puta est  
 Phædri ipsius manus. Sed videamus jam quid ejus  
 loco Vir doctiss. suffecerit: illi utique certum est  
 legendum

LIB. I. legendum esse *proterritus*. Plautus enim dixit *binc proterritum*, & Ter. *proterruiſti binc*. Miror autem Virum doctiſſ. non obſervaffe, utroque loco addi *binc*, quod oſtendit, unde ſint proterriti, & *personas* etiam, *a quibus*. hic vero apud Phædrum nihil ſimile. Præterea *proterrere* eſt, de ſubito, *trepidum* & *perterritum* loco pellere; quod ab hoc loco alienum. *deperditus* igitur, niſi novas quaſdam machinas Vir doctiſſ. adhibeat, de ſede ſua non proterrebitur.

9. *Hoc bibere juffit ipſum poſito præmio*. Hoc abeſt a codicibus; laboranti autem verſui eruditi variis modis ſuccurrerunt. alii enim *hoc* addunt, non male; alii *obbibere*, alii *tum* bibere. Richterſus *ebibere*. Et hoc repoſuit B. tacito Richterſi nomine. Sed hoc minus placet, cum in hujusmodi narrationibus ſimplici *bibere* uti ſoleant, ut oſtendit Jac. Gronov. ex Juſtino & Livio, & ſic alias Phædrus tribus aut quatuor locis. Neque ſane putandum eſt regem eo verbo uſum fuiſſe, & dixiſſe, *ebibe*, ſed *bibe*; alterum enim ſervulorum tantum aut congerronum, ſe liberius invitantium. Ego quidem, cum nullus frequentior librariorum error ſit, quam qui ex omiſſione ſyllabæ geminandæ oritur, *toxicum* vero immediate præcedat, legendum eſſe *combibere* ſuſpicatus ſum, quod jam video Burmanno etiam placuiſſe, qui hanc lectionem non parum firmat his Horatii verbis 1 Od. 37. 27.

*Ut atrum*

*Corpore combiberet venenum*. ubi percommode accidit, ut ibi de *veneno* pariter, ac hic, agatur. Sed & alia ratione & forſan veriore verſus emendari poteſt, ſi pro *poſito* legamus *propoſito*, cum poſterius

posterius a priori in MSS. nequaquam differat, nisi **LIB. I.** quod *p* gemino scribatur. Si hæc vox restituatur, & in principio sedem habeat, versus pulcherrime incedet,

*Proposito bibere jussit ipsum præmio.* sic V. 5. 5.

*Proposito cunctos invitavit præmio.*

*Hoc pertinere vere ad illos dixerim.*

17.

*Quorum stultitiâ quæstus impudentiæ est.* In priore versu mallet *vero*, cum *vere* nihil ad sententiam conferat; quicquid enim *pertinet, vere pertinet.* in altero MS. *stultitiæ & imprudentiæ.* Sed Eruditi, ipsa fabulæ sententia eo ducente, recte reposuerunt *stultitiæ & impudentiæ.* Sed alii *stultitiæ* primi casus esse voluerunt, alii sexti, & in iis *Burm.* sed nisi fallor, altera melior lectio, cum sic majorem verba emphasin habeant. pro *quæstus* vero legendum forte *quæstui*, atque huc jam video inclinasse Gronovium.

*Asellum in prato timidus pascebat senex.* **Timidus XV. 4.** & proprium senis est, & Fabulæ convenit, quæ male suadet asino, ut instantibus hostibus fuga sibi consulat. Frustra enim senex, ætate, asinus natura tardus, & clitellis onustus, effugere in tam præsentis periculo se posse sperant. Sic V. 2. 4. *timidus accurrit comes.* Nec sane quis ante Benteium (si Meursium excipias, qui *tumidus* inepte maluit) hanc lectionem improbavit. Ille pro arbitrio reponit *quidam*, quod prorsus otiosum, nec unquam a Phædro, nomini substantivo unam personam denotanti adjunctum est; sed vel solum ponitur, vel tantum adjectivis additur; ut *quidam petulans*, III. 5. 1. *quidam garrulus*, III. 19. 7. Si unum excipias locum, III. 10. 9. *Maritus quidam*, ubi vix abesse



LIB. I. abesse potuit, cum *maritus* sit τὸν ἀνδρῶν; sed ne otiosum videatur, posterius ponitur. Sed cur obsecro *timidus*? inquit B. quasi verò *timidus* dicendus erat, qui unus & senex adversus integram cohortem stare non sustineret? nihil ad Fabulam, seu senex ille *timidus* sive *audax* fuerit: Neque epitheto *χαεαλῆειζον* ullus hic locus. Sed hæc, ni fallor, supra dicta satis diluunt. quid quod si hæc vera sint, cur *senex* omnino dicitur? cur non *quidam* nullo nomine adjuncto adhibetur? cur vero non *seni* epithetum *χαεαλῆειζον* addatur, cum ad eundem modum *paciens ovis injuriæ* dicatur.

5. 3.

6. — *Ne possent capi.* Ipse sc. cum asino B. vero reponit *posset*, quasi senex de asini salute unice sollicitus esset, suæ negligens; sed & vox *timidus*, & rei ipsius ratio clare ostendunt legendum *possent*.

*Fraudator nomen quum locat sponso improbo,*

XVI. 1. *Non rem expedire, sed mala videre expetit.* Locus vexatissimus. Cod. alter, *Fraudator homines cum advocat sponso improbo.* unde, metro duce pariter ac sententia, facile reponas. — *homines cum advocat sponsum improbos.* sed haud paulo difficilius dicere, quomodo alter versus refingendus sit. Quomodocunque legas, sive *mala videre*, sive cum Gronovio, *malum dare*, sensum exinde nullum commodum elicias. Quid enim est, *Fraudator non expetit rem expedire*? quis tam fatuus ut id a fraudatore speret? si illa lectio retinenda sit, pro *mala videre expetit*, legendum putarem, *malum avidus expetit.* Mihi vero, re perpenſa, & quale ἐπιπύδων Fabula postulet, legendum videtur, non *expetit*, sed *expedit*, & sic MS. Phædrus enim incautos monet,

monet, ut sibi caveant, ne temere se in laqueos induant, si forte homini improbo, qui quid ab iis mutuo sumere velit, sponsores quoque accedant improbi. tunc enim nequaquam *expedit* ei fidem habere, aut quid roget, mutuum dare; non debent rem quam velit, *expedire*, seu expeditam dare, sed ab eo mala (sibi) metuere. hæc, opinor, Phædri mens, eademque est Gudius sententia; adeoque ad hunc modum locus non incommode refingi possit. *Non rem expedire, sed mala metuere expedit.* Quodque magis suadet hunc versum non ad *fraudatorem* pertinere, *rem expedire* neutiquam videtur idem esse, quod *nomen expedire*, quod debitoris est, seu ejus qui hic *fraudator* dicitur. Ad hunc nodum nihil B. exscribit tantum Burmannum, eamque in textu lectionem ponit, quam ille in notis optimam judicavit; hanc sc.

*Fraudator hominem cum vocat sponsum improbum,  
Non rem expedire, sed malum dare expetit.*

*Bidens jacentem in fovea prospexit lupum.* Cod. XVII.8.

Danielis, *Videns*, unde acutissime Heinsius, *Bidens*; *Ovis*, quod alii habent, hujus manifesto glossa est. quæ vero aliis omnibus egregia emendatio visa est, Bentleio displicet, & ipsius judicio hæc lectio tanto altera deterior, quanto affectatior. Quid vero? num *Bidens* affectatum magis, quam *Laniger*, quam *Auritulus*, quam *Barbatus*? Phædro placuit, quod Bentleio affectatum est; judicent Quirites. Phædro certe in partes advocandus est Virg. quem lubens imitatur, illi enim *BIDENS* frequens est; adhibuit etiam Horatius. Sed quid si demus, hæc omnia paulo affectatiora esse, quis præstiterit ab homine peregrino affectati nihil excidisse,

**LIB. I.** cidisse, dum sermonis Romani puritatem atque elegantiam captat? Quæ autem vera causa est, quod Vir doctiss. hanc lectionem tam inique ferat? quoniam illa locum suum obtinente, nequit tam commodè pro more suo *Ut*, bellum illud editionis suæ emblemata, huc intrudere: amoto igitur *ut* *videns*, quærit vocolam otiosam quæ cum *ut* vacuum spatium complere possit, & audacter reponit, Forte ut *jacentem in fovea* conspexit *lupum*. Ita optima lectio movetur, ut pessimæ locum faciat. *conspexit*, quod pro *prospexit* reposuit B. lectio est quam habent Nevelet. Faber. Scheff. & nescio an Rigaltius. sed an aliquis codex ita legerit, quod asserit Vir doctiss. non liquet ex commentariis quos editioni suæ Burm. adjecit, unde lectiones codicum se hausisse in Præfatione profitetur. Ut illud sit, recentiores editores *prospexit* in textum receperunt, quod vix, opinor, fecissent, nisi & hoc codicis vel Remensis, vel Pithœani auctoritate niteretur.

**XVIII.** *Onus naturæ melius quo deponeret.* Sic Codd. &

5. ad eundem fere modum *naturæ* partes IV. 14. 5.

• *Naturæ partes veste quas celat pudor.* Onus sc. *uteri*. sed Heinsius, pro *naturæ*, *maturum*; quod avidè arripit B. dicens se pigere Gudii, qui alterum tue-  
tur; sed in locis ab Heinso adductis est *uteri* vel *ventris* mentio, nec uspiam *onus maturum* pro foetu seorsum positum ostendit.

6. *Minime, inquit, illo posse confido loco.* Cod. Dan. *minime, inquit* illa, *posse confido* hoc loco. quod reponit B. & placet quidem in hac lectione *illa*, at *hoc* non item. Cum enim a lecto mulier jam abesset, *isto* rectius dixisset, non *hoc*, quod proprie locum designat, in quo tum jacebat. Priorem igitur

igitur lectionem prætulerim, cum *illa* non sit ne- LIB: I.  
cessarium, sed locus ipse satis ostendat eam, non  
virum, hæc dicere. iste Codex, qui habet hic *illa*,  
eandem vocem invito metro ingerit sequenti Fa-  
bulæ v. 9.

*Dum firmiores posset catulos ducere.* ad hæc B illud XIX. 7:  
*ducere* magnam interpretibus molestiam creat. immo  
nullam, vel nulli proximam; sed his Vir doctiss.  
viam parat eruditioni ostentandæ. Homerus l. p.  
133. dixit de leone, *νῦν δὲ ἄρνῃ*. quod est verbum  
verbo *Catulos ducenti*. Idemque est *οὐρανὸν ἄρνῃ*,  
ut *πῶς δὲ ἄρνῃ*. sed quid hoc ad Phædrum? *ducere*  
absolute sumptum idem valeat ac *educere*. i. e. *edu-*  
*care*; non Phædrus dixit simpliciter *catulos ducere*,  
sed *firmiores* catulos ducere, quod ostendit *ducere*  
hic esse pro *abducere*. nec quicquam hic novi vir  
doctiss. nos docuisset, si non errasset. *Ducere* enim  
proprie de *bestiis* dici, cum catulos suos ægre ad-  
huc incedentes post se trahunt, observat ad locum  
Scheffer. Sed festinanti, opinor, imposuit Justini  
locus, ubi hæc eadem fabula paulo aliter narratur,  
l. xliii. c. 4. *Canem aliquando partu gravidam iterato*  
*petisse, ut sibi educare eodem in loco catulos liceret.*  
Sed *sanus est locus*, inquit Vir Doctiss. Et ego,  
quis unquam de ejus sanitate dubitavit præter Hein-  
sium? qui non ideo dubitabat quod locutio ista illi  
displiceret, sed quod *Schedæ regie* haberent *dedu-*  
*cere*.

*flagitare validius*

8:

*Cubile caput.* Series narrationis satis docet, quæ-  
nam duarum canum esset, quæ *cubile flagitaret*. tu-  
guri sc. domina B. tamen legi vult *flagitari*. quid  
autem inde lucratur? omnino nihil; subintelligen-



LI B. I. dum enim, a cane domina; sed nec hac immutatione contentus, hic quoque pro more *Ut post flagitari ingerit, insulse.*

XX. 5. *Aquam capere bibere.* B. codex alter, *capere ebibere.* hic, ut sæpe alias, fallitur Vir doctiss. cum nobis *codicem alterum* obtrudit pro exemplari *Danielis*, quod a duobus Pithœi & Remensi, ut hujus Epistolæ initio dixi, diversum fuit. Sed hanc lectionem viris doctis probari noster miratur. Cum enim *ebibere* sit *totum bibere*, quem hic locum habeat *capere*? certe *ebibere* non incipientis sed perfecti est. Quid vero? si *ebibendi* consilium inierant, nonne cum hoc exequi cœperunt, *ebibere cœperunt*? quid si puero libellus ad verbum ediscendus erat? nonne opus hoc aggressus, *ediscere cœpit*? merito igitur hæc lectio eruditis placuit. *κῦρε* (inquit Græcus Neveleti. 211.) *συνέθεντο ἀλλήλοις* (l. ἀλλήλους) *ἀπὸς πρῶτον τὸ ὅλως ἐμπῶσι.* si *capere* idem valet, ac *aggressi sunt*, id quod constituerant efficere, hæc nequaquam sunt *ἀνίσταται.* pro *capere* vero Vir doctiss. *caperunt.*

XXI. 3. *Defectus annis, & desertus viribus.* De utroque versus membro, inquit B. litigant interpretes, utinam dixisset, quinam essent; ego enim a nemine litem moveri video de posteriore ejus membro, nec quemquam præter Schoppium contendisse contra lectionem prioris, ille quidem pro *defectus* legendum censuit *defessus*: sed alii omnes contra eum receptam lectionem strenue tuentur. nec sane quicquam est in utrovis membro, quod non optimæ Linguae Latine ætati convenit. Ex hac tamen, quam sibi somniavit, Interpretum litigatione occasionem arripit Vir doctiss. utrumque membrum,

nulla aut codicum auctoritate aut rei necessitate eo LIB. I.  
ducente, immutandi. & versum sic pro arbitrio  
reponi jubet. *Dedit sine dubio Phædrus,*

*Confectus annis, & defectus viribus.* mira profec-  
to lectio, & opinor, absque exemplo, ut *confectus*  
& *defectus* in eodem versiculo conjungerentur. A-  
nonym. *Defectus annis, & desolatus viribus.* quod  
receptam lectionem firmat.

*Calcibus frontem extudit.* sic Codex Danielis, &  
MS. Remense. sed Pithœi codex *exterit.* prior lec-  
tio Gudio placet, cum cetera verba sint præteriti  
temporis; Rigaltio, Heinsio, aliisque fere omni-  
bus, inque iis Burmanno, *exterit.* Licet enim in  
prima quoque Burmanni editione *extudit* in textu  
sit, tamen inter Errata ponitur, neque sententiam  
se mutasse in secunda dicit. atque hanc lectionem  
reposuit B.

*Quod ferre certe cogor, bis videor mori.* Bentleio  
non placet illud *certe.* melius utique dixisset, *Quod*  
*sustinere cogor,* vel *Quod ferre inultus cogor.* quæ  
hæc corrigendi libido? mihi quidem *certe* hoc po-  
situ parum placet, sed facilis medicina, voces  
transponendo,

*Quod ferre cogor, certe bis videor mori.* quo ver-  
borum & major emphasis, & melior cæsura. 29.  
7.— *similem si negas*

*Tibi me esse, CERTE simile est hoc rostro tuo.* &  
juvat, quod jam videam Neveletum & Meursium,  
idem sentire.

*Effugere vellet: quæso, inquit, parcas mihi.* Codd. XXII.  
*parce,* quod cum versus respuat, Salmas. mutavit  
in *parcas*; sed ista correctione facile carere possu-  
mus,

**LIB. I.** mus, si *parce* transponas vel ante vel post *quæso*; prius videtur melius, idque reposuit B.

7. *Quas sunt rosuri.* legendum forte *sint*. Anonym.  
*Quas illi erant rosuri, totas devores.*

**XXIII.** *Verum peritis inritos tendit dolos.* B. una litera

2. mutata, *Rerum peritis*; quæ sane correctio prima facie se plurimum commendat: quod si penitus inspicias, quænam ejus necessitas? quia *peritis*, inquit, absolute positum disertissimo auctori non convenit. Et verum quidem est *peritus* rarius absolute poni, quod tot fere *Peritiæ* genera sint, quot rerum; sed ubi vel ex verborum oppositione, vel locorum circumstantiis, satis elucet de quali *peritia* agatur, nihil tum vetat absolute poni. & cum *peritus*, tum *imperitus* hoc modo absolute poni posse, bene multa exempla ex optimis scriptoribus docent. sic hoc in loco cum præcesserit *stultus*, quis nescit, quid velit *peritus*? nec video, cur non pari jure absolute dicatur vir *peritus*, ac vir *experiens*. de quo nemo tamen litem moverit. Sed nec altera vox *verum* nostro arridet: Sed ideo, opinor, displicet, ut emendationi locus sit. *Verum* enim ex iis verbis est, quæ absque sententiæ dispendio plurimis in locis vel adesse, vel abesse possunt. Sed aliud est, quod facit, ut hanc emendationem minus probem; quid enim est canis *rerum peritus*? quod tamen Fabula postulat, ut *impudens* conveniat.

**XXIII.** *An cibo possit capi.* Sic quidem MSS. sed Rittersh.

4. mutavit in *posset*, & sic omnes quas vidi editt. ut *possit* in Burm. pro typographi errore habuerim. reponit igitur B. *posset*.

5. *Heus, si, inquit, linguam vis meam præcludere, Ne latrem pro re domini, multum falleris.* Illud *si*,

*si*, inquit B. ab Heinsio additum est; abest a ma- LIB. I.  
nuscriptis, & merito; si distinctione sententiam ad-  
juves. Quis non putaret illud *si* occupasse omnes  
editiones post Heinsium, & distinctionem ab ipso  
profectam esse, interrogandi sc. notam post *domi-  
ni*? Schefferus tamen non modo, quam noster ve-  
lit, lectionem exhibet, sed & distinctionem. quæ  
tamen distinctio nequaquam necessaria; adeoque  
Jac. Gronovius in editione sua poni noluit, quo-  
cum ipse sentio; falsius enim videtur canis furem  
irridere distinctione altera. Heus, *intelligo quid  
velis; vis, ut ne latrem, sed multum falleris.*

*In prato quodam rana conspexit bovem.* Rectissi- XXIV.  
me, inquit B. Heinsius, in *prato quodam.* idem 2.  
ipse ad libri mei marginem adscripseram; cum  
Phædrus, ut dixi ad 15. 4. non soleat *quidam* no-  
minibus substantivis adjungere, quod sententiam  
nihil adjuvet.

*Quis major esset. illi dixerunt bovem.* Tolle hunc  
versiculum, inquit B. utpote spurium, & *καὶ  
ὁ μὲν αὖτε*. *Quis major* de duobus, pro *uter* ma- 8.  
jor. Bis quidem vel ter in tota Latinitate *Quis*  
sic accipitur, sed loca mendii suspecta sunt. Nonne  
hæc satis pro imperio? meum quidem non est  
de tota Latinitate pronuntiare; hanc laudem iis  
relinquo, qui in studiis hisce consenuerunt. Sed  
ut Græce *τί* pro *πόθεν* sæpe dicitur, sic Latine  
*quis* pro *uter* licere dicere, abunde constat. Ex-  
emplum ex Apuleio adducit ad locum Scheffer.  
Et plura dat Pricæus, ad quem remittit; sed loca  
ista nostro omnia mendii suspecta sunt: Sed unde  
hoc evenit? pone in codicibus variari, & in aliis  
legi *quis*, in aliis *uter*; utrum, quæso, veri simi-



**L: B.** I. lius, *uter* a librariis vel sciolis in *quis* mutari, aut *quis* in *uter*? posterius certissime omnes æqui harum rerum iudices existimabunt. Sed quid dicetur ad illud Virgilii, *Æn.* 12. 658?

*Quos generos vocet?* quod adduxit Pricæus; ubi Servius, *quos pro utros.* quid ad notissima illa Lucani, (quem scriptorem noster nuper in deliciis habuit, & totus deperibat, cum defubito alio affectu abreptus, excusso Lucano, in medio opere, ad Terentium omnes curas suas transtulit) quid inquam vir doctiss. reponet ad illa Lucani?

*Quis justius induit arma,*

*Scire nefas.* Cæsar nempe, an Pompeius? quid denique ad hæc ipsius Phædri? *III.* 13. 14.

*Apertum est, quis non possit, aut quis fecerit.* Apesne an Euci? sed exemplum his etiam disertius, & ad locum de quo agitur, propius multo accedens, etiam Phædrus habet, *IV.* 23. 1.

*Farmica & musca contendebant acriter,*

**QUÆ PLURIS ESSET.** ovum, opinor, ovo non similius, quam *Quæ pluris esset, & Quæ major esset.* Longe certe facilius de *tota Latinitate* pronuntiare, quam idoneis argumentis pronuntiata comprobare. Quam iniquum vero est, ut quis eo usque se in veterum Scriptorum Censorem erigat, ut integros versus deleat, aut spurios pronuntiet; quia levis illum de locutionis Latinitate suspicio incessest? Quis ad insanam hanc licentiam non exhorrescit? Cum tali censore, iudicium tam temere de veterum scriptis ferente, Viri in re Literaria Principes nunquam sentient, nec pro illius arbitrio hæc Phædro abjudicabunt. Sed ut ad posteriorem versiculi hujus partem veniam, nec illa nostro placet.

pro

pro *bovem*, inquit, alius dixisset, *Bos*. ut Horat. L I B. I. Art. Poet. 328. poterat dixisse, *Triens*? Eu!

*Rem poteris servare tuam*. Incredibile profecto est, ut quis hæc sollicitet, in quibus nihil est, quod vel levissima suspicionis causa sit. *dixerunt bovem*, esse sc. majorem. æque bene dicitur, *dixerunt bovem*, vel *bos est*. Sed hac occasione liceat Horatii locum emendare, quo hæc ipsa fabula narratur, quem Vir doctiss. insigniter corruptit.

Illa rogare,

*Quantane? num tantum, sufflans se, magna fuisset?*  
*Major dimidio. Num tantum? cum magis, atque*  
*Se magis inflaret; non, si te ruperis, inquit,*

*Par eris.* Cum Vir doctiss. ex codicibus cetera restituisset, ad hæc verba, *Major dimidio*, hæc habet. “ Illud quod jam dicturus sum, nescio an  
 “ auctori ipsi sit vitio vertendum. Qua enim veri  
 “ specie aut decori ratione, respondet hic ranula,  
 “ *Major DIMIDIO?* An credibile hoc aut me-  
 “ morabile est, ranam vel prima sufflatione di-  
 “ midio duntaxat minorem bove visam esse? —  
 “ Quid fiet? an ipsum Flaccum hujus culpæ dam-  
 “ nabis? an ob magnas multasque ejus Virtutes  
 “ quidlibet potius in quemvis impinges, quam ut  
 “ tantæ incogitantæ reus peragatur? equidem sic  
 “ potius scripsissem,

*Quantane? num tantum, sufflans se, magna fuisset?*

*Major PERNIMIO.* — “ Quod si ejusmodi est, ut Horatio non tam dari, quam reddi & re-  
 “ stitui videatur, equidem ejus causa gaudebo.  
 “ Sin ita est, ut *dimidio* nullo pacto poterit (in  
 “ erratis emendatur possit) ab auctore abjudicari,  
 “ id tamen nostrum omnium interest, ut in ve-

LIB. I. "terum scriptis non omnia æque sine cura dis-  
 "criminis probare videamur." Quis hæc sine  
 risu legerit? quis non videre sibi videtur *vanam se*  
*pernimio sufflantem*? dum tam sollicitus est de Ho-  
 ratii existimatione, ne illi labes inhæreat, quæ, si  
 ejus verba recte intelligantur, nulla est. Ob hæc  
 pluribus eum castigavit acutissimus & infinitæ di-  
 ligentiæ Vir, Alex. Cuningamius, in doctissimis  
 Animadversionibus, quas dedit ad *Bentleii* in Ho-  
 ratium *notas*, p. 115. Nec vero ipsi melius res hic  
 successit; "Nunc, inquit, huic versui (*major di-*  
*midio*) quærenda est medicina, quæ eo difficilior  
 "reperu est, quod Regulæ Criticæ, quæ plerisque  
 "Flacci locis parum sanis auxilium promittunt,  
 "huic denegant," & locum fere insanabilem vi-  
 deri pronuntiat: hoc autem modo refingendum  
 putat.

*Major. dein. num-tantum? Major. cum magis at-*  
*que.* Quæ emendatio nemini, opinor, hæctenus se  
 probavit. Sed nihil mirum, tantæ eruditionis,  
 tantique acuminis viros in hoc loco restituendo  
 frustra infudasse, cum toti animum eo intenderent,  
 ubi nihil erat vitii. id enim in versu præcedente  
 latet, & levi mutatione omne tollitur, si pro *fu-*  
*isset* legamus, *fuit? tum.* Et huc ipsa constructio-  
 nis ratio eos ducere debebat, cum *num fuisset*, nisi  
 plurimum fallor, dici nequeat, sed *num fuit? jam*  
 autem vide, quam recte omnia incedant.

*Illa rogare,*

*Quantane? num tantum, sufflans se, magna fuit?*  
*tum (cum ex pulli silentio mentem ejus satis intel-*  
*ligeret) se iterum vehementer sufflans, & jam ma-*  
*ior dimidio facta, iterum interrogat, num tantum?*  
 pullus

pullus etiam num tacet ; quo irritatior reddita, LIB. I.  
magis adhuc magisque intumescit ; quod cum to-  
ties repetitis vicibus frustra fecisset, tum demum  
pullus,

*Non si te ruperis, inquit,*

*Par eris.* Vides facili emendatione Horatium  
liberari ab infami illa macula. quam nec Librariis  
imputari, nec ipsi condonari posse noster cre-  
didit.

*Rupto jacuit corpore.* Jacuit cum risu quodam  
hic usurpatur simul atque exprobratione, eleganter,  
inquit Scheffer. ut 27. 9. *O Canis, merito jaces.*  
Anonym. *rupta interiit.* Unde fortasse est repo-  
nendum, Benteio judice, *rupto INTERIIT corpore* ;  
quasi scriptor iste ne verbo quidem a Phædro re-  
cederet, aut non interdum uno verbo dicat, quod  
ille pluribus ; quod si putemus, ut reponendum  
*interiit*, ita delendum *corpore*. Sed nulla non fa-  
bula istius scriptoris has nugas esse nugacissimas  
ostendit.

10.

*Canes currentes bibere in Nilo flumine.* Rittersh. XXV.  
*e Nilo*, quod reponit B. Gronovio contra, Grævio, 3.  
Scheffero, & postremo Burmanno mirifice placet  
*in Nilo*, quod judicium eorum miratur B. cum *Ni-*  
*lus* non pro poculo sed pro poculento habendus sit,  
nec alveus fluvii dicatur Nilus, sed aqua in alveo ;  
adeoque non quadrent huc exempla, quibus dici-  
tur *in paterra, in auro* bibere. Burm. tamen ad  
hunc modum refixit duo Ovidii loca ex optimis  
codicibus, *in flumine & in amne bibat*, cum prius  
utrobique esset *e*. Sed quicquid de iis locis statu-  
ere par sit, hic certe malim *e*, cum canes non in  
Nilo stantes biberent, sed secundum fluminis ri-  
pam



Lrs. I. pam currentes aquam lamberent. Facile autem fieri potuit ut e absorberetur, ab ultima præcedentis vocis, in autem nasceretur ex primis sequentis.

Anonym. *Canes currendo bibunt ex Nilo flumine, Ne rapiantur a Crocodilis; rapidius.* Si Phædrus ex hoc scriptore refingendus esset, eorum loco quæ jam habemus, legendum esset

*Canes currendo flumine ex Nilo bibunt,*

*A Crocodilis ne rapiantur. rapidius*

5. *Igitur quum currens.* Ex his vides, quam lubricum sit hoc duce quicquam in Phædro immutare, nisi aliæ quoque accedant rationes.

*Igitur cum currens bibere capisset canis.* Mallem numerorum gratia, *Cum currens igitur*, ut vitetur accentus in ultima *re igitur*. Sic I. 2. 27. *Furtim igitur*, & II. 7. 10. *Spoliatis igitur*.

6. *Sic crocodilus; quamlibet lambe otio,*

*Accede, pota leniter. Et noli dolos;*

*Inquit, vereri.* Rigaltius, cum secundus versus in codice veteri non parum esset impeditus & inconditus, totum omisit, & in tertio, pro *inquit*, posuit *noli*: nimis temeraria correctione, Scheffero iudice. Sed hæc censura non obstitit Bentleio, quo minus idem faceret. in priorè autem versu pro *quamlibet* reponit *qualibet*. Quod autem ad secundum versum attinet; si minus placeret vulgata lectio, non erat tamen cur Vir tantus de eo restituendo desperaret; si vel Gronovii vel Hoogstratani editionem consulisset, ulteriori in his labori supersedere potuisset. Sic enim Hoogst. optime;

*Pota,*

*Pota, atque accede Nilo temere, de dolo* Lib. I.

*Noli vereri*: immo si attentius paulo Gudii notas inspexisset, hujus versiculi membra omnia facile deprehendisset ab ipso sic restituta ex libri veteris vestigiis: qui insuper pluribus probat *temere esse audacter*. Pro *de dolo* autem rectius, fortasse inquit Gud. *sed dolo*, additque, elegans ille est usus particulæ *sed*, ut apud Ciceronem, Plautum, Terent. aliosque sæpius.

B. quidem versiculi hujus omissionem tuetur ex eo, quod Anonym. quoque omittat. Sed quid si obscurus ille Scriptor omiserit ob eandem rationem ac Rigaltius, quod in suo sc. codice ita corruptus esset, ut nihil inde sani expedire potuerit? neque enim dubitandum quin Phædri codices corrupti fuerint, longe antequam in auctoris istius manus venirent.

*Multandum simili jure, fabella admonet*, simili XXVI.  
jure, i. e. ut recte Rittersh. *talione*. Edictum juris 2.  
est, ut idem annotat, *Quod quisque juris in alterum statuerit, ut ipse eodem jure utatur*. Sed hæc viro doctiss. nequaquam arrident; sunt infra Phædri elegantiam, nec probi saporis. Ille igitur pro arbitrio reponit,

*Maestandum simili vice, fabella hæc admonet*. quas vero probationes affert vir doctiss. quibus emendationem hanc tueatur? Stephani Thesaurum, indicesque pro more adit, & inde exemplis pluribus ostendit, recte dici, *maestare malo, damno, cruciatio, infortunio*. quid autem his exemplis probatur? Hoc unum & solum, nempe si Phædrus *maestandum* dixisset, adhibuisset vocem scriptoribus optimis bene cognitam; probatur licuisse Phædro hac voce uti;  
non

**LIB. I.** non quod revera usus esset, quod tamen est το ἡ-  
 τούτων. atque hoc modo vir doctiss. perpetuo fal-  
 lit & fallitur. Utinam tritum illud *Scholarum*, in-  
 ter corrigendum, semper meminerit, *a posse ad esse*  
*non valet*, contra quam verissimam Dialecticæ regu-  
 lam omnibus paginis peccat, putatque se strenue  
 probasse, hanc vel illam lectionem ab ipsius aucto-  
 ris manu fuisse, quia si voluisset, ita per Latinita-  
 tem scripsisse fas erat; quæ ratiocinandi methodus  
 quam in universum absurda sit, etiam pueri vi-  
 dent, & tamen perpetuo emendationes ex ea so-  
 la natas eruditibus obtrudit. Sed ut ad Phædrum  
 redeamus, hic ipsa exempla etiam virum doctiss.  
 destituunt, neque enim ullum adduxit, quo dicitur  
*maestare vice*. nullum sc. illi, emendationum hujus-  
 modi fundus, *Stephani Thesaurus*, subministravit.  
 Quod autem ad posteriorem versus partem, parti-  
 culam *bac* nequaquam necessariam esse ostendit  
 Fab. III. 17. 13.

*Nihil agere, quod non profit, fabella admonet.* Præ-  
 terea in loco quem laudat, 5. 2. non est *Fabella*  
*bac*, sed *bac fabella*, quod diligenter observandum;  
 Phædrus enim semper *fabule* aut *exemplo* articulum,  
 si quem adhibet, præponit, vid. quæ dixi ad II.  
 2. 2.

**XXVI.** *Prior invitasse, & illi in patina* (Burm. patena)  
 4. *liquidam*

*Posuisse sorbitionem.* Cū nemo quod sciam post  
 Lucretium primam in *liquidus* produxerit, vix pu-  
 tem Phædrum a suæ ætatis consuetudine recessisse,  
 adeoque hic aliquid mendi subesse suspicor. Burm.  
 quidem dicit Schefferum receptam lectionem edi-  
 disse ex veteri codice, sed in eo Vir doctiss. fallitur:  
 Scheffer.

Scheffer. nihil de veteri codice ; sed, contra, dicit, **LIB. I.**  
 Veteres habuisse, & *ei liquidam in patena*, vett. sc.  
 Editt. & in eo credibile est codices iis prævisse.  
 Quod si is verus verborum ordo sit, & cæte-  
 ra quoque sana sint, necesse est ut mendum lateat  
 in *patena*, utpote quæ glossa fuerit, in textum e  
 margine traducta loco vocis rarioris & minus notæ,  
 qualis est *paropside*, qua Martialis etiam usus est.  
 Sed si legendum est *illi*, non *ei*, alia quærenda  
 vox quæ dactyli vel Cretici vicem impleat, & hu-  
 jusmodi prima quæ cogitanti occurrebat, fuit vox  
 Plautina *tryblio*. Stich. V. 4. 9.

*Olea in tryblio, lupilli comminuto crustulo.*

Sed Anonym. hic habet, *posuit illi in scutella  
 sorbitiunculam*. qui cum Phædri verba plerumque  
 servet, inde mihi alia suboritur conjectura, an non  
 pro *patena* reponendum sit *scutula*, quod vasis ge-  
 nus a *scutra* dictum, id autem a *χύτης*, *olla*. Sed  
 huic conjecturæ obstat, quod nullo exemplo con-  
 stet primam in *Scutula* produci posse ; Martialis,  
 qui bis ea voce usus est, utrobique corripuit, &  
 recte, si revera sit a *χύτης*, non a *Scutum*, unde de-  
 duci putavit Ger. Vossius. B. credit Phædrum sic  
 dedisse,

*Prior invitasse, & liquidam in patina fætili*

*Posuisse sorbitionem.* Sed cur *fætili* ? quia ter  
 quaterque habes apud Plinium ; ergone sic Phæ-  
 drus ? sed *illi*, inquit, prodiit ex *fætili*. unde vero  
 hoc constat ? num *illi* in medio versus ortum est  
 ex *fætili*, in fine ? præterea, quantum liquet, codi-  
 ces non *illi* habuere, sed *ei*. Sed Vir doctiss. pro-  
 bat *illi* abesse debere, quod mox sequatur, *Inirito  
 cibo Plenam lagenam posuit* ? Scilicet *patinam* & *la-  
 genam*



**LIB. I.** *genam ambabus simul fuisse positas, non hanc illi, huic illam*: deinde ponit Anonymi lectionem, quæ directe contra ipsius sententiam pugnat, cum is habeat *illi*, quod Vir doctiss. delendum censet. Epithetum hoc *fœtili* viro doctiss. suggessit Gudii nota ad *Lagenam*, quam dicit fuisse vas *fœtile* collo angusto; dein addit *Laguncula*, *vasa fœtilia*, in Glosfis vett. Quid autem inficeretur hac interpolatione? num Fabula id postulat; num nitoris quicquam narrationi inde accedit? si patena aurea vel argentea fuisset, ornatus gratia addi poterat. Sed ut *fœtili* intrudatur, nihil causæ fuit, cum sit & humile, & otiosum. Nec meliori jure *illi* e textu tollitur, ut huic inerti Epitheto locum faciat. Sed Bentleio iudice ejiciendum, quod *patena* ambabus simul esset posita, ut mox *lagena*, suaviter profecto; miror non ipsam morum urbanitatem virum doctiss. ab hoc argumento deteruisse: quid enim, nonne qui amicum convivio excipit, *illi* dicitur dapes vel fercula apponere, quod & ipse quoque de his comedat? quotidianus loquendi usus ineptum facit exempla in hac re conquirere.

8. *Plenam lagenam posuit.* Cum *lagena* sit a *Λάγυνος*, per *o* scribendum censuerunt Rig. Faber. Jac. Gron. Gadius, & sic MSS. quibus accedit Barm. sed B. non admonito lectore, *lagenam*, quo modo etiam scribi fatetur Gadius in nonnullis quas viderat Inscriptionibus. Sed & *Laguna* in quibusdam MSS. reperitur, unde *Laguncula*.

9. *Satiatur ipsa, torquet convivam fame.* Codd. *Satiatur ipsa, & torquet.* Sed & delevit Heins. parum, opinor, recte; cum Phædrus dicere voluerit duplicem ciconiam voluptatem ex hac re cepisse,

piſſe, quod & ipſa ſatiaretur, & vulpes interea LIB. I.  
graviter eſuriret. pro fame autem malim *fames*.

*Satiatur ipſa, & torquet convivam *fames*.*

*Hæc res avaris eſſe conveniens poteſt,*

XXVII.

I.

*Et qui humiles nati, dici locupletes ſtudent.* Quis  
veterum ſic locutus eſt; eſſe conveniens poteſt, pro  
convenit? nihil certe inſulſius, nec hæc res pro hæc  
fabula eſt ex Phædri more. Hos igitur verſus pu-  
to ab eadem eſſe mala manu cui debemus duos il-  
los inſicetos in fine Fab. 13. & eadem viri doctiſſ.  
eſt ſententia, qui inſuper addit, fabulam non iis  
convenire, qui *dici*, ſed qui *eſſe* locupletes ſtudent;  
ſed quam infirmum hoc argumentum putem, vi-  
debis iis quæ dixi ad 5. 7.

*Invenit, & violavit quia manes deos.* ad hæc B. 4.  
Codex unus *violat*, alter, *violarat*. Retinendum  
hoc poſterius, quod jure Gudio & Burmanno pla-  
cebat. Quid vero ſibi vult hæc nota? nonne ipſe  
Burm. in editione quam ex profeſſo noſter ſequi-  
tur, *violarat* legit? ut inutili notæ locum faceret,  
videtur Vir doctiſſ. *dedita opera violavit* pro *viola-  
rat* in citando Burmanni textu poſuiſſe.

*Pænas ut ſanctæ Religioni penderet.* Sic. IV. 10. 4.

*Repente vocem ſanctæ miſit Religio.* Sic. Virg. 6.

Æn. III. 363. Namque omnem curſum mihi proſpera  
dixit RELIGIO.

*Trivio conceptus, & educatus ſtercore.* Et & ver- II.  
ſum impedit, & de ſententiæ emphafi atque ele-  
gantia nonnihil detrahit, ideoque ad libri mei  
marginem deleveram. omiſit etiam B.

*Nidoque poſuit pullis, eſcam ut carperent.* Diſ- XXVIII  
tinguendum, opinor, non poſt *pullis*, ſed poſt *eſ-* 4.

*cam;*

LIB. I. *cam*; *carperent* vero est pro *discerperent*, simplex pro composito, quod Phædro frequens. Heinſius maluit, *carperet*. vide autem quid ad hæc B. Si, ut oportet, post *posuit* subdistinguis, (quo tamen modo nemo distinguendum putavit) syntaxis est vitiōſa. Sic igitur ille reponit,

*Nidoque posuit, pullis ut escam conderet. Condere cibos, fructus, frumentum*, inquit, sæpe habemus. Quæ exempla pro more hausit ex Stephani Thesauſauo. unde factum est ut eodem, quo Stephanus ordine posuerit, secundum Alphabeti seriem, nec alia, quam quæ ille, exempla attulerit. sed vide, quam parum hæc emendatio loco conveniat. *Nido posuit*, i. e. *condidit*, ut *conderet*; lepide mehercle.

*Hosti dolorem damno miscens sanguinis*. Hæc corruptissima esse prima fronte se produnt, inquit B. Ego vero cum doctissimis viris sana esse contendo. *miscens* est *parans*, *instruens*, translatione sumpta a potionibus. Cic. Tusc. IV. 36. *Major mihi moles, majus miscendum malum*, ex antiqua, forte Accii, Fabula. Hæc vere & erudite Gronov. *Sanguinis* autem est *prolis*, nempe *suæ*, ut recte Rigalt. *Hosti, Aquilæ, Vulpes* dolorem creare vult, id est, hostem ulcisci, damno etiam prolis suæ. Quod ut sensit *Aquila, incolumes natos vulpi reddidit*. Heinſ. codici suo adscripserat legi posse, *Hosti dolorem damno ulciscens sanguinis*. Et Ovidii locum adscripserat, *Quæ proprii damno sanguinis ulta virum est*. Sed postea eam conjecturam induxit. in Ovidii autem versu, (quod observat Burm.) scribendum erat, *Quæ Socii damno sanguinis ulta virum est*. Ovid. Rem. v. 60. His addit Burm. locum ex Valerio Max.

Max. II. 10. 2. ubi *dolorem ulcisci* dicitur. His LIB. I. subsidiis adjutus Vir doctiss. hanc nobis emendationem excudit.

*Proprii dolorem damno ulciscens sanguinis.* quasi idem hic dicere Phædrus voluerit, ac III. 10. 28.

*Nibil respiciens, dum dolorem vindicet.* miraturque viros acutissimos, quibus hæc loca ante oculos erant, hanc emendationem non perspexisse. Ego vero multo magis mirarer, si perspexissent. Vide autem, quid Heinsum interest & Bentleium. Heinsf. re perpenſa conjecturam suam induxit: B. suam in textum ingerit; mutato *hosti* in *proprii*, quo nihil ab hoc loco alienius, cum *hostis* mentio prorsus necessaria sit. Cum *Vulpes* de suorum salute desperaret, ne *Aquile* pulli iis superessent, constituit omnes communi ruina involvere. Si cui vero *miscens* minus placet, cum de incendio agatur, is forte legendum putet, *immittens*. Jac. Gronovius conjicit, *injiciens*.

*Et sibi nocivum concitant periculum.* B. censet XXIX. *nocivum* non posse Latine dici, licet & hoc loco, 4  
& Plinii altero se tueatur. Locus Plinii est XX. 6. *Pecori præcipue nocivam.* in qua lectione consentire libros omnes etiam MSS. testatur Harduinus, & hic etiam nulla est in codicibus varietas. Unde vero est, quod non plura vocis hujus exempla hodie supersunt? inde opinor, quod olim Critici quidam, nostro nimium similes, vocem hanc expunxerint. Ostendit enim Heinsius ad Ovid. *Remed.* v. 45. pro *herbas nocentes* codicem Puteanum habere *nocivas*; & *Tristium* l. V. 10. *tela nociva* in veteri codice legi, eandemque vocem alio Ovidii loco restituendam putasse Scaligerum dicit. Ne-  
VOL. II. Y que



LIB. I. quæ vero Grævio displicuit hæc vox, qui hos Phæ-  
dri versus citans ad Offic. Cic. p. 158. addit, *ut*  
*elegantissimus Phædrus canit.* Sed hæc Bentleio non  
satis sunt; *nocivum* extrudi jubet, & loco ejus re-  
poni *Vicissim.* quod hoc loco est plane otiosum, &  
nihili: nec Phædrus eo alias utitur. Quod si vox  
Latina contra Criticum nostrum se sustinere ne-  
queat, etsi ter quater occurrat, quod non ab illo  
bonis omnibus metuendum esset, si Hebraicæ Ve-  
ritati manus admoveret; ubi tot ἀπαξ λεγόμενα oc-  
currunt? sed bene est, quod \* multa obstant quo-  
minus ullum S. literis inde sit periculum.

7. Si similem negas

Tibi me esse, certe simile est hoc rostrum tuo. MS.  
similem si negas. Quod Gudio melius merito visum  
est. Cur melius sit, inquit B. quod ille tacuit, di-  
cam. Nempe hoc pacto utrumque, *similem* & *si*  
*mile*, accentum habent in prima, quod in repeti-  
tione attendi solet. Hæc B. ut scientiam in re  
metrica ostendat, in qua se solum regnare volens,  
alios omnes pro cæcis & talpis habet. Viri ta-  
men doctissimi cum venia, dico illum hoc loco  
falli, nec eam, quam attulit, veram esse rationem,  
cur *similem si* sit melius quam *si similem.* Etsi etiam  
*simile* non repeteretur versu proximo, nihilominus  
hæc melior fuisset lectio, ne accentus in ejus ulti-  
mam caderet.

XXX. Rana in palude pugnam taurorum intuens. B. e  
2. palude, quia ex altera lectione suspicari quis posset,

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\* Vid. Doctissimi Con. Middletoni Animadversiones secun-  
das in Novi Testamenti Specimen Bentleianum. p. 53.

pugnati taurorum in palade pugnata esse. Sed LIB. I. non tam crasso atque hebeti ingenio Lectores suos fore putavit Phædrus. retineatur igitur in, in quo codices consentiunt.

*Est statio separata, ac diversum genus.* MS. Rem. *Est ratio separata,* inquit, *ac div.* Pithœi codex, *Est ratio separata,* ait, unde manifestum est *ait* vel *inquit* esse insititium, quo sublato constat sibi metrum. Salm. pro *ratio* voluit *natio*, sed id nec versui, nec sententiæ satis convenit. optime Gud. *Statio.* i. e. *sedes*, qua voce Phædrus utitur 3. 13. & 6. 8. Et proprie de aliis præter homines dici ostendunt illa Virgillii *Æneid.* V. 128. *Statio gratissima mergis.* & Georg. IV. 8. *Principio sedes apibus,* statioque *petenda*: quæ loca adduxit Gudius. Sed nihil horum Bentleio arridet, quasi his lectionibus vitio verteret, quod non satis a codicibus recedant. Ille igitur sic locum refingit,

*Esto,* inquit, *dispar vita, ac diversum genus.* Et, si illi credimus, *dispar* bene respondet *ne longe ab illis degerent.* Sed nemo, opinor, cum illo sentiet. Præterea *dispar vita & diversum genus* & male conjungi videntur, & idem utrumque dicere. Sed putavit Vir doctiss. *inquit* vel *ait* non posse abesse. Sed alia prorsus doctissimorum hominum sententia. Si illos audiamus, *usitatissimæ sunt Phædro tales elipses,* quæ Gudii verba sunt, est quidem locus huic simillimus, IV. 23. 10.

*Est gloriosus sane convictus deum;* quibus verbis Formica Muscæ respondet; sed ne inde suppetias petamus, istum quoque locum Vir doctiss. gravissime corrumpit; ut ibi pluribus dicetur.

*Caput ita ad nostrum furor illorum pertinet.* Lege

II.

- LIB. I. numeris melioribus, inquit B. *Ita caput ad nostrum.* & sic ipse ad libri marginem legendum annotaram; ne sc. secunda in *caput* acuatur. Sed hac lectione admissa, in prima  $\tau\alpha\upsilon\tau\iota\kappa\eta\ \delta\iota\mu\epsilon\tau\epsilon\tau\alpha$  primus pes erit  $\pi\epsilon\pi\alpha\upsilon\lambda\lambda\alpha\varsigma\theta$ , seu *Proceleusmaticus*, utraque *spondei* longa in duas breves resoluta. *Ita caput* enim pes primus est. Et sic semper fit, cum, duabus brevibus pro semipede abscissis, primus *Ditrochæi* pes est *Tribrachys* vel *Anapæstus*. Quod Vir doctiss. non videtur animadvertisse, cum nec hic, nec in *Schediasmate de metris* de hoc quicquam dixerit. Exempla vero hujusmodi pedis in prima sede non desunt & alia apud Phædrum. vid. III. 2. 4. III. 15. 12. IV. 23. 17. (apud B. 13.)

XXXI. *Auxilia dum requirit, exitium invenit.* Nemini ante Bentleium hæc displicuerunt. dedit auctor *auxilium*, inquit, & elegantius est antitheton: quod firmat ex Anonymo, ibi enim *Auxilium*. Sed mihi contra elegantius *auxilia*. Sic enim meliores numeri, & vitatur  $\delta\mu\omicron\iota\sigma\iota\tau\alpha\lambda\delta\iota\omega\upsilon$  concursus, & *auxilia* proprie dicitur de iis, quos populus oppressus sibi in auxilium adsciscit.

3. *Columbe sæpe cum fugissent Miluū,*

*Et celeritate penna vitassent necem.* In secundo versu Heinſius legi vellet, *evitassent*. Quo arrepto, B. in priore quoque reponit *effugissent*. Utrumque male; nam in utroque versu simplicia ponuntur pro Phædri more, sic 19. 2.

*Quos ut vitemus, versus subjeſti monent.* (vid. etiam II. 4. 22. & V. 4. 8.) & II. 8. 2.

*Ut venatorum FUGERET instantem necem.*

Sed concessio legi debere *evitassent*, absurdum tamen est, ut legamus etiam *effugissent*. Sensus enim est, cum sæpe *fugissent*, ne a miluo corriperebantur,

&

& fugiendo necem evitassent, — quod si effugissent LIB. I. legamus, uno illo verbo totum, quod auctor voluit, dictum est, alterque versus eo fit plane inutilis & ineptus. Recepta itaque lectio in utroque versu retinenda est. quod firmat etiam Anonym. qui in utroque loco, verbum simplex posuit.

Et genus inerme tali decepit dolo. Anonym. Et genus incertum, quod facit ut legendum putem genus 6. inermum, ut Virgil. vulgus inermum Æneid. XII. 131.

De reliquis tunc una, Merito plectimur. Codd. Tunc de reliquis una, ubi metrum ostendit reliquis esse quadrasyllabum, & scribi debere relicuis. quod 13. vidit Rittersh. primus voces transposuit Rigaltius, metro vitium inesse credens; perperam sine dubio, est enim reliquis quadrasyllabum, ut apud Phædrum semper. Et sic olim fuit apud Plautum & alios frequentissime. contracte autem erat trium syllabarum aliis in locis, ubi metrum exegit. hæc Gudius. Sed audiamus jam Bentleium. Hac, inquit, occasione alios docebo, quod ipse nunc primum disco. Reliquus apud veteres semper quatuor syllabis efferebatur.—Iis denique temporibus numquam non πρᾶσιμαςον fuisse, vel id certo indicio est, quod apud Virgilium, Horatium, Tibullum, Propertium, &c. nusquam reperiatur; versu scilicet Heroico & Pentametro tale πρᾶσιμαςον non admittente.—Scribendum igitur ubique in Plauto & Terentio reliquum—nusquam ut nunc, Relliquum. MSS. Relicuum.

Palmaria sane observatio, qua Gudii frequentissime mutatur in semper. Quas non debemus summo viro gratias, pro hac tanta humanitate, quod hoc repertum non lectoribus inviderit, sed eo ipso temporis articulo, quo ipse didicit, benigne lectores idem docuerit quorum nulli de tam recondita ob-



**LIB. I.** servatione quicquam in mentem alias venisset. Verissime certe Vir doctiss. dicit, *se hoc nunc primum discere*. cum enim ad *Eunuchum* scriberet, II. 2. 9. versum istum ita dedit,

*Itan' parasti te, ut spes nulla relliqua in te sit tibi?*

& in nota dicit, **RELIQUA SEMPER** apud Terentium primam producere. Unde vero est quod Vir doctiss. hoc nunc primum ad hanc Phædri fabulam didicerit? aut a quo? num a seipso? nihil minus. nonne enim illi ad manum erat aliqua Schefferi Editio? nonne ibi deprendit in angulo ad extremum libri latentes pauculas acutissimi Guyeti notas? nonne ad hunc ipsum versum vir ingeniosissimus hæc annotat? **RELIQUIS**, seu **RELICUIS**, *πρῶτον δὲ pronuntiandum, ut apud Plautum & Terentium SEMPER*. Quid vero est, quod huic Guyeti annotationi Vir doctiss. de suo addidit? ad indices in Poetas, quibus ætas Guyeti caruit, se recipit, quorum majorem nemo copiam habet, nemo diligentius excutit, iisque consultis, quod ne quartam quidem horæ partem poscit, hanc vocem nusquam invenit apud Virgilium, Horatium, Tibullum, Propertium; unde etiam certo constat eorum quoque temporibus convenire, id, quod Guyetus de Plauto & Terentio observat, Quod igitur vir doctiss. *nunc primum didicit*, quivis a Guyeto discere potuisset ante annos sexaginta.

Cur igitur Guyetum debita laude privat? quo jure sibi observationem hanc, ut prorsus novam, vindicat? Eodem utique, quo in Notis ad *Tusculanas* p. 53. jactat se primum deprehendisse apud Terentium versus *Creticos*, qui hætenus ibi *latitassent a nemine animadversi*, cum ante ducentos fere

annis

annos idem observasset, & aperte ostendisset Eras- LIB. I.  
mus, quod palam & publice testantur Terentii edi-  
tiones, quas *Frobenius* & *R. Stephanus* cum Erasmi  
dissertatione de Metris Comicis, notisque ejus ex-  
cuderunt: Eodem, quo egregiæ emendationis lau-  
dem sibi arrogat in notis ad Aristophanem, quem  
antè quinquaginta fere annos dederat *Faber* ad Lu-  
cretium, idque tanto cum verborum apparatu, &  
tam prolixè, ut illi qui semel legerit, in memo-  
riam se altissime infigat. Quod ne temerè aut ma-  
lignè me dixisse putes, dabo tibi primum Fabri  
verba, dein Bentleii, ut iis inter se collatis ipse-  
met judicium feras, an non prima & præcipua  
emendationis laus Fabro debeatur.

Sic igitur ille, “ Apud Aristophanem in Pluto  
“ anus quædam est facetis sane & lepidis morata  
“ moribus, Ei olim adolescens quidam fuerat, for-  
“ mosus sane & strenuus, quique res ipsius ex sen-  
“ tentia procurabat. Id quandiu factum est, tan-  
“ diu nulla inter eos simulas, jurgium nullum,  
“ querela fuit nulla. Sed *mala ætas, mala merx,*  
“ inquit Comicus; neque libenter vetulam amet  
“ qui potiorem conditionem habeat. Itaque a-  
“ masius ille bonæ mulierculæ ubi primum habe-  
“ re coepit unde res constabiliret suas & sibi meli-  
“ uscule faceret, deserta misella animum suum alio  
“ contulit; quæ res aniculam ita perculit, ut eo  
“ dolore amens & plane perdita coelo terræque  
“ ærumnas narraret suas, ut in *Medea* Ennius &  
“ Eurip. dixerunt. Ibi autem cum chorum adi-  
“ misset, inter ceteras verborum delicias, quibus ad  
“ sese usum esse olim adolescentem commemorat,  
“ se

LIB. I. " sē ab illo vocari solitam esse ait *Nitarium* & *Ba-*  
 " *tium*.

καὶ γὰρ Διὶ, εἰ λυπευόμενος γὰρ αἰδέσθην με,

Νιτάριον ἢ Βάτιον ἐπεκάλειτο.

*Et per Jovem, scubi me tristem cerneret,*

*Nitarion appellabat, aut Batium suum.*

" Quæritur itaque quid sit *Nitarium*, quid sit *Ba-*  
 " *tium*. Alii alia fortasse conferent, nos ea, Lec-  
 " tor, quæ jam jam leges. Scripsit olim Symma-  
 " chus, Aristophanis Interpretes, idē *Nitarium* vo-  
 " catam fuisse aniculam, quod Nitarus quidam ob  
 " mollitiem famosus fuerit. Sed contra judicium  
 " faciat qui amiculæ blandiens, eam aut Bathylli  
 " nomine, aut Ganymedis, vocaverit; Quare ri-  
 " dicule Terentianus ille Thraso fecit, qui coram  
 " Thaide ausus sit dicere, *Ego illum Eunuchum, si*  
 " *sit opus, vel sobrius*. Alii autem qui eam senten-  
 " tiam Symmachi probare non possent, *Nitarium*  
 " plantæ genus esse dixerunt, unde nullus esse sen-  
 " sus possit, nisi, [Me quasi pro floribus habebat,]  
 " rem plane fatuam & imperito magistello dig-  
 " nam: δὲλα ἔν ἐστιν, ἔπ, ὡς δένδρ' εἴχ' με, inquit.  
 " Didymus autem scribit *Nitarium* & *Batium* esse  
 " blanda dicta, quibus mulierculas delinibant,  
 " **NITAPION ΔΕ ΝΕΟΤΤΙΟΝ**, οἰο-  
 " νει πορρέον. Alii vere *καυκάρι* homines aiunt  
 " *βάτιον* significare *ἔδραν* podicem scilicet, atque  
 " inde *βάτιον* vocatam illam mulierem fuisse; quod  
 " ita ridiculum est & ineptum, nihil ut ineptius  
 " quidquam fingi queat, ut ne de turpissima ima-  
 " gine dicam. Quin & vocem illam significare  
 " fatuum aiunt, vel mollem & delicatum, uti *ba-*  
 " *tus piseiculus* est (quem tamen eundem esse ar-  
 " bitror,

“ bitror, qui apud nos *Raya* dicitur, non inter pis- LIB. I.  
 “ ciculos habenda.) Denique pumilas mulieres  
 “ *βανίλας* dictas fuisse aiunt; quod tamen Græci  
 “ sermonis ratio non patitur, dicendum enim fuit  
 “ *βανίλας*, forma diminutiva a *βαύς*, exiguus. Et  
 “ hæc quidem ab illis scripta fuere; Videamus  
 “ ecquid aliquanto meliora sint, quæ mihi in men-  
 “ tem. Legendum puto, non *Νιτδέριον*, quod ni-  
 “ hili est, sed *Νησάριον*, id est *anaticulam* a *νήσος*;  
 “ unde ex Dorico *ἀνῆσος* Latinum *anas* prodiit.  
 “ Inter ceteras autem amatorculorum blanditias  
 “ aves locum habebant; idque non apud Græcos  
 “ & Italos tantum, sed apud Hebræos ipsos, qui  
 “ interdum belli homines erant, & columbulas &  
 “ turtures in eam rem adhibebant. Sed de ana-  
 “ ticula locus Plauti in *Afin.* suffecerit:

“ *Dic igitur me anaticulam, columbam vel catellum,*  
 “ *Hirundinem, monedulam, passerulum.*

“ *Βάνον* autem avicula etiam est, ea ipsa, opinor,  
 “ quam *rubellinam* vocamus, aut alia quævis ex  
 “ earum genere quæ *βάτοις* seu rubetis aut spinetis  
 “ delectantur. Hoc itaque mihi debebit Aristo-  
 “ phanes, quod, qui locus antea a nemine intel-  
 “ ligebatur, nunc planus erit & perspicuus. Ce-  
 “ terum æquitatis meæ esse arbitror agnoscere Di-  
 “ dymum, doctissimum illum & laboriosissimum  
 “ grammaticorum, non aliter olim sensisse, atque  
 “ nunc sentio; sed ab imperitis compilatoribus  
 “ locus illius ita corruptus est, id ut hodie appa-  
 “ rere nequeat. Nam in illis verbis *νιτδέριον οἰονεῖ*  
 “ *νοτάριον*, mendum est. Pro *νιτδέριον* autem legen-  
 “ dum *νήσιον*, quod idem est ac *νησάριον* seu ana-  
 “ ticula.” Hæc *Faber*, qui tanto ingenio fuit,  
 Græcisque



Lib. I. Græcisquæ & Latinis Literis promovendis tam egregie natura comparatas, ut semper eum plurimum amarem, doleatque tantum virum tam immodice fuisse gloriosum, neq. gloriosum modo, sed malignum etiam. sic enim de eo Nic. Heinsius, vir not. candoris, ad Artem Amator. L. II. v. 660.  
 “ Quæ cum ita sint, miror extitisse nuper admodum Tanaquillum Fabrum, virum cætera eruditum & ingeniosum, sed præ nimio sui amore caligantem, haud raro; quod ferendum utcumque esset, si hæc *φιλαυτία*, & immoderata sui ostentatio cum malignitate & contemptu alieno non conjungeretur;” quæ illius vitia vir doctiss. ibi pluribus persequitur, sed hæc de Tanaquillo satis sint.

Videamus jam, quid ad eundem Aristophanis locum dederit Bentleius. “ *Νιτάριον* & *ἡ Βάτιον* *ἡ μικροί* [ετο] *Νιτάριον* appellabat aut *Batium* suum. Nempe si credimus Symmacho, Grammatico passim a Scholiaste laudato, *Nitarus* quidam & *Batus* erant molliæ infames. Ergo *ἀντὶ Νιτάρου*, *Νιτάριον* ἀντὶ Βάτιν, Βάτιον. Atqui (ut condonemus ei cinædos suos *Νίπτερον* & *Βάτιον*, quos nemo alius memorat, quique a Symmacho confecti videntur, ne nihil dicendo ignorantiam suam fasteteretur) quæ, sodes, fieri potest, ut nominum virilium diminutiva tribuantur mulieri? *Σωκράτιδος* est diminutivum Socratis, ut nullius aliterius; sic *Νιτάριον* solius *Nitari* fuerit; *Βάτιον*, solius *Bati*. Sed cum hæc interpretatio plane sit absurda, aliam infit: *ἡ τὰς μικρὰς ἡ θυγατέρας*, *Βάτιον* *ἡ μικρὰς* *ἡ θυγατέρας*. Quæ primo corrigenda erunt, deinde expendenda. Suidas habet *μικρὰς ἡ θυγατέρας*; unde

unde sic lego, καὶ τὸ μικρὸς καὶ δίκαιος, βάταρος Lib. I.  
 “ λέγον. Viros pumilos & effeminatos Batalos vo-  
 “ cabant. Vide βάταρος apud Hesychium, Har-  
 “ pocrationem, Suidam, Etymologum, Plutar-  
 “ chum in *Vita Demosth.* cui ob molliem cog-  
 “ nomen *Batalus* adhæsit. Certa est hæc emen-  
 “ datio; & fortassis insuper legendum est, καὶ  
 “ μαλακός, pro μικρός; etsi & hoc tolerari potest.  
 “ Jam vero quid βάταρος facit ad βάτον? quibus fi-  
 “ diculis extorquebunt, ut ex *Batalo*, *Bation* dimi-  
 “ nutivum prodeat? A βάταρος certe βάταρον fu-  
 “ erit, non βάτον. Tamen & alter Scholiastes fig-  
 “ nificare ait, βάταρον ἢ ἰσπάρων ἢ βάτον. *Ba-*  
 “ *talum* sc. esse *sedem* (i. e. *pedicem*) a qua voce  
 “ βάτον venire. Et quidem βάταρον notare προ-  
 “ ἶον, testantur Plutarchus, Etymologus, Harpo-  
 “ cration: sed inde βάτον deducere ineptum est.  
 “ Ergo alius, sed nihilo sapientior, νιτάειον & βάτον  
 “ ait esse plantarum nomina, & interpretatur,  
 “ ὑποκρίζετε νιτάειον καὶ βάτον; quasi dixerit, οὐκ ἔστι  
 “ με εἶχεν, *florum loco me habuit*. Bellorum me-  
 “ hercule *florum*! cum βάτος, non *rosam*, non  
 “ *lilium*, sed *sentem*, *spinam* significet; νιτάειον au-  
 “ tem de flore vel planta dici sit inauditum & fal-  
 “ sum. At tandem, opinor, ad rem ipsam de-  
 “ venimus. Nam βάτος, ait alter, est pisciuli  
 “ genus; unde mollis & luxuriosus, qualis iste est  
 “ pisciculus, βάτον dici potest. Βάτος quidem  
 “ piscis est, hoc vere; sed satius fuerit pisce mu-  
 “ tiorem esse, quam tam lepidum ὑποκρίσμα nobis  
 “ obtrudere. Restat adhuc Didymus, qui νιτάειον  
 “ exponit, νεόηλον, οἶοναι χορδόν; sed cum nemo  
 “ omnium Grammaticorum hoc memoret, cras ei  
 “ cre-

- LIB. I. “ credimus, hodie nihil : utpote qui hoc confin-  
 “ gere potius voluerit, quam ignorantiam suam  
 “ candide fateri. Quid ergo ? Ipsa certe tot in-  
 “ terpretationum varietas satis per se ostendit,  
 “ quantam ad ἀφασίας & ἀμυχανίας redacti fuerint  
 “ miselli Scholiastæ. Nobis autem si locum a  
 “ multis jam seculis in mendo cubantem, & ab  
 “ ipsis Græcis Magistris frustra tentatum, certa  
 “ conjectura restituere poterimus & extra omnem  
 “ dubitationis aleam ponere ; ecquid erit pretii,  
 “ σφισφιλέσαιτε Kustere ? Gratiam, sat scio, a te  
 “ magnam inibimus, & ab omnibus φιλαεισφάνεισι,  
 “ qui tuâ operâ id olim possunt resciscere. Fa-  
 “ ciamus igitur periculum : & primo illud per-  
 “ commodè accidit, quod apud Suidam ista no-  
 “ mina cum duplici τῶν efferruntur, νηπείον, &  
 “ βάπτιον : cui scripturæ astipulatur Scholiastes ille  
 “ ad locum, qui βάπτalon ὅ, ait ἢ ἑδραν, παρ’ ὃ & τὸ  
 “ βάπτον· τὸ δὲ σωκευαλμένως ἀναμινώσκειν, ἀνόντων. Hoc  
 “ est, *stultum est correpte verbum illud pronunciare.*  
 “ Scripsit ergo iste, syllabâ per geminam conso-  
 “ nantem productâ, βάπτalon, & βάπτιον ; ut pro-  
 “ fecto apud Etymologum hodie habetur, βάπτalon  
 “ & βαπταλίζων. Jam igitur sic locum refingo, mi-  
 “ nima mutatione.  
 “ Νηπείον δὲν & φάπτιον ὑποκορίζεται.  
 “ *Anaticulam & plumbulam me blande vocabat.*  
 “ Non dubitaveram consueta quædam ὑποκορίσματα  
 “ amatoria sub mendosis illis delitescere ; & pro-  
 “ inde tentanti quiddam ejus generis ex iis ex-  
 “ tondere statim successit. A νῆπτα, Attice, νῆπτα,  
 “ diminutiva exstant, νῆπτιον & νηπείον ; a φάπτα,  
 “ φάπτιον, est φάπτιον. Onomasticum Latino-Græ-  
 cum

" cum Labbæi : *Palumbes*, *πάλα*. *Palumbula*, LIB. I.

" *παλίον*. Porro inter blanditias amantium, *ana-*

" *ticulas*, *palumbulas*, sive quod idem est, *colum-*

" *bulas*, (nam *palumbes* est genus *columbæ*) vel

" primum locum obtinere, ex notissimo Plauti

" loco constat, *Afinar.* III. 3.

" *Dic igitur me anaticulum, columbulam, catellum,*

" *Hirundinem, monedulam, puillum, passerillum.*

Sic corrigenda sunt ista, nam in editis mendose habentur contra legem metri. Sed & illa ibidem sic scribe.

" *Dic igitur me passerculum, gallinam, coturnicem,*

" *Agnellum, hædillum me tuum dic esse, vel vitellum.*

Ut mittam jam has Plauti depravationes, & quæ alia in hac annotatione reprehensione digna sunt, si Vir doctiss. *Fabro* tribuisset primam emendationis partem, nemo illi invidisset laudem, quam pro altera meruit, in qua *Fabro* melius ei successit. Facile tamen esse inventis addere, vetus verbum est; & cui mendum primum suboluerat, vel qui aliunde didicerat, ad alterum emendandum ipso casu duci potuisset, si forte in hæc incidisset, Pac. 1004. *Χλωαί, ΝΗΤΤΑΣ ΦΑΤΤΑΣ τευχλως*. Crede jam, si quidem potes, viro doctiss. *Fabri* notam vel non lectam fuisse, vel lectam memoriæ ejus, cum hæc scriberet, excidisse. Prius ne ipse quidem diffitebitur, cui *Lucretius* tam familiaris est; de altero aliorum sit judicium. Mirum profecto est tantæ eruditionis virum, & cui tam instructum penu est, ab hujusmodi furtis non posse abstinere, idque cum toties deprensus fuerit. Jam multi anni sunt, quod duo hujus generis furta maxime insignia eum fecisse, alterum de *Vizzanio*, de *Neveleto* alterum, eviden-



LIB. I. evidentissimis indiciis & copiose demonstrarunt illi; quibuscum ei controversia intercessit de Phalaridis Epistolis.

*Nec magis manifestum ego hominem unquam ullum teneri vidi.* Idem in plurimis Horatii locis, ut alios taceam, sole clarius ostendit diligentissimus Cuninghamus. Sed nec ille omnia.

Eundem vero morem Vir doctiss. in Terentio etiam servat, nec ibi a *furtis* abstinet. In ipso fere limine, in secunda Emendatione ad primam Scenam, pro *immemoris beneficii* tanquam de suo legendum dicit *immemori*, cum hæc etiam sit Guyeti emendatio, quam non memorat modo, sed & prolixè tuetur Boeclerus. Et ne hæc in abdito latere putes, nec facile adiri posse, habentur etiam in Editione, quæ *Variorum* vulgo dicitur, edita anno MDC LXXXVI. Sed, ut nullum hic furtum suspiceris, in nota proxime præcedente ingenue confitetur Vir doctiss. per quem profecerit, & cum pro *baud muto factum*, so. gaudeo, reponat, *baud muto*. so. *factum gaudeo*. hoc dicit, olim monuisse *Palmerium*, nemine tamen ei auscultante. Nec quisquam, opinor, posthac auscultabit, ut id obiter dicam; est enim ineptissima emendatio, & prorsus absurda, cum sequentem versum reddat omnino inutilem & inficetum. Ad hunc modum Vir doctiss. pergit furta facere; hæc celandi artes; sic lectoribus fucum facit; nec unquam certius in propinquo fraus est, quam cum ingenue & aperte agere videtur. Quod si e libris notissimis, quique in omnium sunt manibus, Vir doctiss. aliorum Emendationes atque Observationes sublegere, earumque laudem sibi intervertere non veretur, non est quod miremur

temur eum hic in Guyetum tam iniquum esse, cum notæ ejus in Phædrum sint & brevissimæ, & in obscuro lateant : neque enim omnes in editione Burmanniana proferuntur. Turpe certe, & erudito homine indignum, ne in his etiam rebus *suum cuique tribuere*, & debita quemque laude impertire.

Sed tempus est, ut ad istum Phædri locum redeam, qui jam est sub manibus, qui necdum mittendus est : Nec enim uno tantum ille virum doctiss. errore liberavit : non tantum hinc *didicit RELIQUUM* semper esse *quadrissyllabum prima brevi* ; quod ille ad Terentium affirmaverat esse *trissyllabum prima semper longa* ; loci hujus auxilio alius quoque ipsi error exemptus est, quod frustra premit & dissimulat, non sustinens utique generalem observationem quam ad Terentium cum insigni fastu dederat, palam retractare. Observatio est hæc : *Quadrissyllaba brevia SEMPER apud antiquos primam acuere, Mulieres, Propemodum, Perierint, Inopiam, Itinere*, id est, in hujusmodi verbis quadrissyllabis, quorum tres primæ breves sunt, primam syllabam nunquam a ceteris divelli, ut secunda Trochaici pedis sit prima. Hoc, inquit, *apud Comicos perpetuum est* ; Et certe operæ pretium est id *SÆCULO* huic indicasse, ut quomodo *ROMANI* pronuntiaverint sciamus. Not. ad Heaut. II. 3. 30. Hanc egregiam, novamque prorsus, & huic nostro demum Seculo erudiendo natam Observationem hic unus Phædri locus evertit, & ut Vir doctiss. de Comicis etiam temere pronuntiatam sentiret, occasionem percommode dedit. Dum enim hoc exemplo monitus redit in vestigia sua, & loca recolit, quibus Terentius *RELIQUUM* adhibuit, primus ad quem *Index* remittit, locus, est

**LIB. I.** est Eun. V. 5. 26. qui sic se habet. *RE'LIQÜOM?* *tantum est. cesso hoc introrumpere?* ubi manifestum est primam in *Reliquom* a ceteris disjungi; & accentum cadere in secundam. falsum igitur est quadrisyllaba hæc brevia SEMPER apud antiquos *primam acueri*. Hoc ipsum autem verbum dum Vir doctiss. per loca indicata persequitur, alio etiam exemplo se falli deprendit. Hecyr. enim IV. 1. 55. habetur hic versus.

*Hoc mihi' unum ex plurimis mi-seriis reliquum fa-erat malum.* En hic MISERIIS, alterum nempe exemplum, ubi verbi brevis quadrisyllabi secunda habet accentum. Est quidem in Phædro, in ipso operis aditu, in ipso Prologo v. 7. exemplum ejusdem generis, licet viri doctissimi observationem videatur effugisse.

*Fictisitari nos me-minerit fabulis.* Et in libris hunc sequentibus alia magno satis numero occurrunt, quæ omnia tibi apponam, ut certius scias, quomodo ROMANI pronuntiarint.

**II. Prol. 9.** *Sed si li-buerit aliquid interponere.*

1. 12. *Verum est a-viditas dives, & pauper pudor.*

3. 3. *Audierat esse quod re-medium vulneris.*

4. 23. *Quid multa? in-edia sunt consumpti cum suis.*

5. 6. *Cæsar Ti-berius quum petens Neapolin.*

**III.** 4. 2. *Inter re-licuas merces atque opsonia.*

7. 13. *Quanto est fa-cilius mihi sub tecto vivere.*

10. 8. *Narrabo tibi me-moria quod factum est mea.*

**IV.** 1. 15. *Alter si-militer periit, deinde & tertius.*

5. 5. *Duces*

5. 5. *Duces eorum qui ca-pitibus cornuâ.* Lib. I.  
 24. 2. *Dixi fu-perius : quantus nunc illis bonos.*  
 12. *Accepit parlem : quum re-licuum posceret.*  
 25. 14. *Fruar di-utius, si ce-lerius caperò.*  
 V. 4. 12. *Paucis te-meritas est bono, multis malo.*

Ecce in hoc uno libello doctiss. viri observatio-nem exemplis septemdecim everti, quibus ipse aliud addidit. ad IV. 4. 32.

*Interpretari non po-tuerint Attici :* Hæc exempla fecere, ut in Erratis ad Terent. moneat ad hunc locum, pro SEMPER legendum esse *plerumque*, & pro PERPETUUM, *pæne perpetuum*. Ita in fumos abit recondita hæc observatio, unde sæculum hoc nostrum *rem magnam*, se nunc primum certo didi-cisse, sponfore tanto fretum credidisset. Sed ad hæc e Phædro exempla regeret Vir doctiss. se hoc de *Comicis* dixisse. Id vero pernego, de Antiquis generatim loquitur, & hic nobis indicat, quomodo Romani pronuntiarint. Comicorum quidem tan-tum meminit, quia hujusmodi verba quadrissyllaba nullum in Heroico vel Pentametro versu locum ha-bent. Sed ne pergat contendere, se de iis tantum hoc dixisse, & uno atque altero excepto observati-onem in ceteris apud Comicos obtinere : Ecce ex-empla quædum e Terentio, quæ levi opera con-geffi, quæ observationem hanc falsam & temere factam planissime ostendunt.

And. Prol. 15. *Id isti vi-tuperant factum, atque in eo disputant.*

I. 1. 44. *In'opia & cognatorum neclegeti-tia.*

VOL. II.

Z

2. 32. *Ubi'*



## LIB. I.

2. 32. Ubi' vis fa-cilius passus sim,  
quam in || hac re me deludier.
- V. 6. 5. Mea Gly-cerium suos parentes  
repperit. factum bene. bem.
14. Sequere hac me intus ad Gly-ce-  
rium || nunc est. tu Dave abi  
domum.
- Eun. II. 3. 24. Si qua' est ha-bitior paulo, pugi-  
lem esse || aiunt : deducunt ci-  
bum.
- IV. 4. 4. Quid huc tibi re-ditio est ? quid  
vestis mutatio ?
- V. 5. 26. Re'licuum ? tantum est. cesso huc  
introrumpere ?
- Heaut. II. 3. 126. Ut illius animum cupidum in-o-  
pia incenderet.
- IV. 1. 35. Male docet te mea fa-cilitas ||  
multa. sed istuc quicquid est,
- Adelph. III. 3. 31. Pro'fugiet aliquo militatum. o  
Demea,
37. Patris & fa-cilitas prava. fra-  
tris me quidem
- V. 4. 13. Duxi uxorem ; quam ibi mi-feri-  
am || vidi ? nati filii.
- Hec. IV. 1. 55. Hoc mihi' unum ex plurimis mi-  
seriis || reliquum fuerat malum.
- Phorm. I. 4. 33. Sat in sic est ? non. quid si sic ?  
pro||peimodum. quid si sic ?  
sat est.
- III. 3. 33. Qua via istuc facies ? dicam in  
i||tinere : modo te hinc amove.
- V. 3. 19. Non temere dico : redi mecum in  
mellmoriam. satine sanus es ?
33. Quid

33. Quid istuc negoti est? jamne o-pe- Lib. I.  
ruit ostium? jam. o Jupiter.

En totidem exempla ex Terentio, quot modo dedi e Phædro; unde videas quam periculosa sit his etiam in rebus definitio; peritarum enim est, ut subverti non possit: & quam facile tamen Vir doctiss. in universum de iis pronuntiet. In his autem exemplis duo sunt ex iis quæ ipse nominatim in contrariam partim profert, *Inopia* nempe & *propemodum*; tertium interpolavit, nullam aliam ob causam, quam quod observationis suæ veritati obstaret. sc. *itinere*. vides, inquit, accentum habere in secunda. Vel eam ob causam corrigo, *itere*. Et ut hanc emendationem magis speciosam redderet, in alio etiam loco, *itinere* mutavit in † *itere*, dicit ibi accentus eam occuparet syllabam, quam

Z 2

ipse

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† Mirabili prorsus argumento probat Vir doctiss. pro *itinere* legendum esse utrobique *itere*. Grammatici nempe docent, apud antiquos ab *Iter*, *Iteris*, ab *Itiner* dictum esse *Itineris*. Ergo nusquam *Itineris* dixit Terentius, quia ubique dixit casu recto *Iter*. Quo quid absurdius dici poterat? Ante Terentii ætatem, ut & post, in usu erant & *Iter*, & *Itiner*, a quibus in obliquo casu *Iteris* & *Itineris*. Ita vero demum evenit, ut in recto casu brevius nomen, in obliquis longius magis placuerit: unde factum est ut *itener*, vel *itiner*, & *iteris* obsolescerent, & in desuetudinem abirent. Et sic semper locutum esse Terentium ad Scriptorum Elegantissimorum normam, tum Grammatici veteres, tum Codices omnes clare ostendunt. Qua igitur ratione Vir doctiss. hic reponit *Itere*, quia Terentius in recto casu dixit *Iter*, eadem in omnibus quæ supersunt veterum scriptis, ratione, in obliquis casibus idem facere liceret; cum omnes in recto casu *iter* dixerint, si excipias Plautum & Lucretium, qui & *iter* habent & *itiner*, & paucula Fragmenta ex Accio, Pacuvio, Ennio, Varrone, quæ Grammatici nobis conservarunt.

LIB. I. I ipse voluit, sc. primam. vid. ad supra locum laudatum Heaut. II, 3. 30. Potuisssem his exemplis aliud addere ex Eun. IV. 3. 23.

*At ' pol ego amato res mulierum esse u audieram eos maximos.*

Sed cum verba hæc varie in libris collocentur, & licet Faernus hoc elegantius putet, mihi tamen altera collocatio, *audieram u mulierum esse* melior videatur, & magnus sit in ea codicum optimæ notæ consensus, hoc exemplum urgere nolim, præsertim cum semper alias apud Terentium *mulieres* in trisyllabum contractum sit. Ad hæc autem exempla non pauca quivis, opinor, addiderit, qui Terentium eo animo relegerit. Sed hæc satis superque probant, quod probare institueram. Et huic Phædri loco multum debemus, quod magnum Sæculi magistrum, quo in his errante erramus omnes, duplici se sese errore extricandi feliciter occasionem dederit. Sed de his fortasse plus satis: age, jam ad doctiss. viri Notas in secundum librum tandem accedamus.

LIB. II. *Exemplis continetur Æsopi genus.*

PROL. *Nec aliud quicquam per fabellas quæritur,*

I. *Quam corrigatur error ut mortalium.* In horum versuum primo nihil, opinor, sollicitandum, cum *Exemplis Æsopi* significantur *Fabellæ*, & locus ipse utrisque idem Phædrum voluisse dicere ostendat. In hoc tamen loco vitii aliquid latere mihi quidem compertissimum est, cum *genus* pro *humano genere* poni nemo persuaserit. præterea, ni fallor, aliud etiam vitii indicium manifestum est, quod hæc, prout nunc se habent, nimis brevia & abrupta sint.

Quod

Quod auctor dicere voluit, non intra unius versi-  
culi limites contineri potuit. Nihil igitur dubito,  
quin versus, qui secundus erat, casu quodam inter-  
ciderit (quod & alias apud nostrum accidisse in-  
dubium est) cujus prima vox fuit *Humanum*; reli-  
qua quæ fuerint, quis certo dixerit? sed ad hanc  
fere sententiam factum fuisse facile, opinor, con-  
cesseris.

*Humanum, ne quid peccet imprudentia.*

Et B. quidem sensit necessario reponendum esse  
*Humanum*, cui ut locum faciat, *Æsopi* ejicit; quod  
frustra explicare conantur, inquit ille, facinus est  
Librariorum aliud agentium. Dedit auctor,

*Exemplis continetur humanum genus.* Hoc est,  
*exemplis* potius continentur homines, reguntur, flec-  
tuntur, gubernantur, quam legibus aut præceptis.  
Qua explicatione, tota via, Vir doctiss. a mente  
Phædri aberrat, cui non in animo fuit generalem  
de *Exemplis* sententiam dicere, sed de unicis *Æsopi*  
*exemplis* loqui, ut utilissimis & ad vitam moresque  
hominum formandos egregie comparatis. *Æsopi*  
igitur necessario retinendum est, nec alia ratione  
locus sanari potest, quam alium, ut dixi, versum  
post primum inferendo.

*Quicumque fuerit ergo narranti jocus.* Codd. *Nar-  
randi locus.* sed *l* pro *j* verborum initiis familiaris  
librariorum error, ut dixi ad I. 2. 16. Et facili  
quidem lapsu *narranti* mutatum est in *narrandi*.  
Burmanniana igitur haud dubie vera lectio est,  
quæ debetur Rittershufio & Frienshemio. Et sic  
doctiss. Grævius, fere puer, legendum vidit, nisi  
quod ille, *narrantis* pro *narranti*: quæ posterior  
lectio melior videtur & constructionis ratione, &

5.



LIB. II. ut vitetur *siblius*, cum sequatur *jocus*. vide ipsum ad Cic. Famil. XVI. 21. ad quem remittit Burm. Sed hæc Bentleio nequiquam placent, ille reponit *narrandus*, quod tanquam e suo promit; sed hoc etiam a Guyeto, tacito ejus nomine, sublegit. Versu autem sequente pro *commendatur* ex Heinſio reponit, *commendetur*: sed nemini non præter Heinſ. alterum recte se habere visum est. Voluit nempe auctor dicere, *jocos* laudari solere, non quod hujus aut illius fuerint, sed quod *lepidi*, *faceti*, *urbani*; nec enim *frigidi* summorum virorum joci probantur, quod Ciceronem expertum esse nemo paulo humanior ignorat; quæ Grævii verba sunt.

10. *Dictorum sensus ut deleatet varietas.* Ne ab hoc quidem loco, quamvis sanissimo, interpolando temperare potuit Vir doctiss. Repone, inquit, DIVERSUM, *sensus* — quid quæso est, *aliquid interponere*, nisi addideris *diversum*? Ego contra contendo id satis innui ipsis hisce verbis *aliquid interponere*, & *diversum* frustra addi; & elegantius distingui post *interponere*, ut Prol. secundo, V. 1. post *inteeposuero*, sed ecce aliam a viro doctiss. allatam emendandi rationem! Quæ constructionis ratio sit, in ambiguo est; an *varietas dictorum deleatet sensus*, an *varietas sensus dictorum deleatet*, an *varietas deleatet sensus dictorum*? Quid vero? an obtusa adeo nobis esse pectora vir doctiss. censet, ut vel leviter dubitemus, quænam ex his constructio eligenda sit? aperte dicam, secundam tertiamque esse absurdissimas, adeoque primam tantum veram esse posse. Quod vero impedire debebat virum doctiss. ne locum hunc tam foede interpolaret, *Varietas a Phædro*

Phædro nunquam absolute dicitur, sed in regimine, Lib. II. ut loquuntur Grammatici.

*Distringit quem multarum rerum varietas.* IV. 25.

3. & V. 5. 40.

*Et copiosa abundat rerum varietas.* ad quem modum hic dicitur *dictorum varietas*.

*Bonas in partes, Lector, accipias, velim.*

II.

*Ita sic rependet illi brevitatis gratiam,*

*Cujus verbosa nescit commendatio.*

Illi in secundo versu plane ostendit, in primo legendum esse accipiat, ut ad libri marginem annotaveram. Quod

ad secundum, Codd. *Ita sic rependit.*

Cum vero *Ita sic* manifeste mendosum sit, Heins. mutavit in

*Ita, si*, cui accedit B. nisi quod *rependit* retineat,

pro quo alii mallent *rependet*. Jac. Gronov. *Paci*

*rependet*, quod nemini, opinor, arrisit. Scheff. *Sic*

*ista tibi rependet*. Perizon. *Sic istam*. Gudius *Stu-*

*dio*. mihi vero, quod & Burmahno visum est, ne

sic quidem locus integer videtur. Unde *sic* pedem

huc intulerit, nescio; sed illo sublato, pro *ita* le-

gendum putem *meritam*, quod compendio scrip-

tum *mita* facile in *Ita* deflexerit, prima litera ab

ultima vocis præcedentis absorpta; *et* enim apice

supra posito notare solebant, & *m*, finale præfer-

tim, lineola appicta. hinc autem pulchra exurgit

oratio. Bonas in partes hæc accipere Lector non

fastidiat, pro qua ejus benignitate gratiam debitam,

seu quam meruit, *brevitate* mea rependam. *Bre-*

*vitate* se non exiguam a lectoribus iniisse gratiam

plus semel noster dixit. Sic. IV. 25. 8.

*Brevitatis nostræ præmium ut reddas peto.* & V.

5. 45.

*Si non ingenium, certe breviter approba.* In

tertio

LIB. II. tertio versu pro *nescit, ne sit*, eruditi dudum reposuerunt, & hunc cum sequenti conjunxerunt. Ut in his nihil Bentleio proprium sit.

I. *Super Juvenecum stabat dejectum Leo.* Hæc etiam B. interpolavit interponendo *ut post juvenecum.*

12. *Verum est aviditas dives, Et pauper pudor.* Pulcherrima sane sententia, & omnibus numeris absoluta. Sed aut fallor, inquit B. aut dedit auctor, *Verum hodie aviditas dives est, pauper pudor.* Quis non reclamat? *fallitur.*

II. 2. *Ament, amentur, nempe exemplis discimus.* Ne tam gravis in feminas censura ab uno exemplo inclementius ducta videatur, *exemplis* dixit Phædrus, non *exemplo.* sic Codd. sed invitis iis B. reponit *exemplo hoc*, a qua interpolatione, opinor, abstinuisset, si animadvertisset in hac ipsa fabula exempla duo contineri, ne dicam Phædri perpetuum esse morem, ut articulum nomini præponat. *Hoc exemplum, hoc exemplo, hæc fabella, hæc fabula, hoc argumentum.* vid. I. 1. 14: 3. 3: II. 8. 27: III. 6. 10: 13. 16: IV. 2. 6: 3. 12: II. 7. 14: IV. 10. 14: 15. 7: V. 3. 11. quid quod vim suam amittere videtur *nempe*, si uni exemplo astringatur.

III. 6. *Cum scierint esse tale culpæ præmium.* Lege, inquit B. numeris mollioribus, *Cum TALE SCIERINT ESSE culpæ præmium.* Si quidem de Iamb. Græco ageretur, Emendatio hæc merito admittenda esset; sed Latini non tam de metro solliciti, ac de recta verborum collocatione. In eorum igitur scriptis ordo verborum non temere mutandus, nedum hic, ubi metrum se satis bene habet. Sed hoc videtur esse Viri doctiff. *πρὸς τὸν ψῦδον* in hujus generis scriptis recensendis, ut dum ad elaborata Græcorum

Græcorum exempla Romanorum versus refingendos **LIB. II.** censet, quidvis sibi licere putet : & si ex versibus asperis & incomptis venustulos comptulosque facit, egregie se defunctum arbitratur. Hinc tantus Correctionum numerus in Terentio suo quem toties fere corruptit, quoties emendasse sibi visus est.

*Aquila in sublimi quercu nidum fecerat.* sic **III. IV. 1.**  
13. 1.

*Apes in alta quercu fecerant favos.* Quis non existimasset locos tam similes mutuo sibi subsidio factis munitos, contra interpolatoris manus? Sed ea viro doctiss. est emendandi libido, ut nec hic temperare queat, quo minus pro *sublimi* ingerat *suprema*. sic autem Græc. etiam Neveleti *Fab. I.* de Aquila. ὁ μὲν ἐν ἐπ' ὑψηλῇ δένδρῳ τὴν καλὴν ἐπέζητο.

*Aprum insidiosum, quercum vult evertere.* Nimis cito, inquit B. *insidiosum* vocat, causa nondum reddita. corrige, *Aprum*, insidiosus *quercum*: quasi non criminantium natura esset rerum tempora prævertere, & eum, quem accusant, odiosis verbis importune incescere. Præterea Phædrus solet in cæsuris distinctionem ponere, non vero ante, nisi interroget. Duobus igitur nominibus hæc emendatio non videtur admittenda.

9.

*Terrore offuso, & perturbatis sensibus.* Legendum forte *Terrore offuso* huic C. (sc. aquilæ) & *turbatis sensibus*. ut v. 15. Hunc quoque terrore postquam complevit locum. Heins. delet &, ut sit *terrore sensibus offuso*.

11.

*Dolosa tuto condidit sese cavo.* Codd. *toto*, quod mihi recte se habere videtur: *se toto cavo condidit* idem est, sed elegantius dictum, ac *totum se cavo condidit*. Se vero *totum cavo involvere*, subito & vehementi, quem simulabat *Feles*, timori bene convenit. quid

17.

vero



LIB. II. *vero tuto velit*, nescio. Heins. *noto*, atque id reposuit B. dicitque *cavernam esse qua pepererat*, cum *tutus cavus* possit alius esse quicumque. sed quomodo hoc elicitur ex *noto*? num *sibi noto*? tum *noto* idem erit ac *suo*. Sed quis *noto* hoc sensu dixit? quid autem, num *aliis noto*? quid id ad rem, utrum *aliis notus* sit necne? quidni igitur retineatur *toto*?

23. *Quid multa? inedia sunt consumpti cum suis.*

*Felisque catulis largam præbuerunt dapem.* B. contra codices primo versu pro *sunt*, sic; in secundo pro *Felisque catulis*, *Feli atque catulis*. sed multo facilius confeceret, si, primo versu intacto, pro *Feli atque* reposuisset, *Felique & catulis*. qua ratione *Feli* integre auditur, cum altera in monosyllabum cogatur, quod minus convenit, cum *Feles* sit princeps Fabulæ persona.

26. *Documentum habere stulta credulitas potest.* Heins. *Documentum hoc*, quod arripit B. levissimas quasque emendandi occasiones misere captans, quasi numero, non pondere, labor ejus æstimandus esset. Sed alibi ostendi hanc particulam Phædrum sæpe omittere solere: & recte codices omissa illa se habere ex eo liquet, quod metrum ipsum respuat.

V. 3. *Gratis anbelans, multa agendo nihil agens.* *Multum egisti* in versu penultimo, facit, ut hic legendum putem, *multum agendo*.

4. *Sibi molesta, & aliis odiosissima.* legendum forte, *Et sibi*, quod videtur elegantius.

10. *Prospexit Siculum, & prospicit Tuscum mare.* MS. *perspicit*; Gronov. *respicit*. atque idem Heinsio placuit, quomodo & ipse ex conjectura reposueram. *Frons* sc. villæ in fretum *Siculum*, ter-

gum in Etruscum mare versum fuit. sed Guyetus, LIB. II. *despicit*, i. e. subjectum spectat, quod Benteio etiam arrisit. sed alterum propius ad codices accedit, & *perspicere*, & *respicere* sæpe a Librariis miscentur.

*Humum æstuantem, come officium jactitans.* Codd. *jactans officium COME.* Hoc est, inquit B. cum a DEC annis diphthongus *ae* simplici *e* scribi solitum sit, *Com.e.* Interpretes *Come* acceperunt neutrum, a *Comis*; inde verborum ordinem immutarunt. Quis hæc legens non crediderit hoc esse viri doctiss. *Ævgenua*, alios autem interpretes nescivisse, *ae* diphthongum *e* simplici scribi solere? quod a vero tantum abest, ut omnes hoc proculdubio probe sciverint; sed cum non intelligerent, quomodo *Come* huic loco convenire possit, adjective sumendum putarunt, quod in MSS. invenerant, & cum adjectivi quantitas metro repugnaret, verborum ordine inverfo, & *jactans* in *jactitans* mutato, reposuerunt, *come officium jactitans.* Hanc autem lectionem improbat B. quod nusquam alias appareat *come officium*: unde vero hoc constat? quia nempe in duobus locis quæ attulerat Scheff. non *come officium*, sed *omne* legendum contendit. Esto; num vero exinde sequitur, nusquam apud alios scriptores superesse lectionis hujus exemplum? Sed hoc quoque concessio, non hodie extare; certumne est nullas locutiones olim in usu fuisse in tanto librorum numero, qui jam diu perierunt, quia nulla earum vestigia habentur in illis qui supersunt? Fortè autem fortuna accidit, ut apud Justinum etiam extet *officii Comitas*, l. 5. c. 2. Cui *se celeriter officii COMITATE, & obsequendi gratia*

LIB. II. *tia insinuat*. id quod Ardelio noster hic voluit. Quod si *officii comitas* dicatur, quidni & *officium come*? Sed hoc modo *officium come* relegato, in locum ejus vir doctiss. suffecit verbum nequaquam literis affine, nec sententiæ aptum, legitque *officium leve*, i. e. levem operam. Hæc ille.

Ut jam dicam quid ipse de loco vexato sentiam, *come* quidem displicet, non tantum quod metro repugnet, & interpretes cogat a codicibus nimium recedere; sed quod officio servili non bene conveniat. *Comitas* enim videtur ea esse animi benignitas, qua pares mutuas sibi tradunt operas, vel qua, qui superiori loco constitutus est, hominibus infra se positis amicitiae vel humanitatis officia præstat. Servo vero nequaquam competit, ne dum servo, cui dominus est Cæsar. Sed nec *comæ* placet, cum non intelligam, quid sit *officium comæ*, vel *officiosa coma*, quomodo Urfinus hæc joco dicens. Pro hac quidem lectione plurimum faceret quod dicitur v. 13. *cirris dependentibus*, si non de fimbriis extremis vestium assui solitis, sed de capitis cincinnis intelligendum esset. Ita quidem intellexit Pignorius de Servis. Per cirros, inquit, puerum cirratum intelligit Phædrus, ut loquitur Persius, qualem nobis exhibent imagines Antinoi, quem imperatoris Hadriani Atriensem fuisse testatur apud Eusebium Hegesippus. In hujus Icones non omnino convenit illud Martialis, *mollesque flagellant Colla comæ*; cum sint neque promisso capillo, neque detonso, sed cirrato & leviter difuso, quem *comæ* tenorem servant omnes Antinoi imagines. Ut ex his & Phædri carmine liceat suspicari, Atrieneses perpetuo *cirratos* fuisse, neque aluisse

aluisse comam prolixam, neque attondisse eandem, LIB. II.  
sed longiusculam fuisse in usum cirrorum.

In hanc Pignorii sententiam ivit Praschius; eadem etiam accedit Burmannus. Et si hæc quidem vera essent, *comæ* hic de cirris intelligendum esse merito contenderent; & quod, *jaētans officium comæ* esset officiose jaētans caput cirratum, dum magno studio humum dextra lævaque irrigaret. Ut 7. 5. *collo jaētans tintinnabulum*. Sed, cum præcedat *tunica ab humeris destrieta*, CIRRIS ad tunicam non ad caput spectare, ideoque non *cincinnos* sed vestium *fimbrias* intelligi longe veri similis; nec *dependentibus* recte dicitur, de cincinnis, nisi promissa coma dependeant, qualem non fuisse fervorum comam Pignorius ipse agnoscit; nec in universum de Atriensium cirris quicquam ex unius Antinoi iconibus certo colligi potest. Præterea, quod proxime sequitur, *Sed deridetur*, non obscure innuit *jaētans* de verborum *jaētantia* capiendum esse. Cum vero Atriensem ipsum nulla jaētatione uti, sed tacite operi, in quo occupatus erat, assiduum incumbere circumstantiæ loci satis doceant, quærenda lectio est, quæ hunc sensum fundat. Ea vero obtinebitur. si legamus, *jaētat officium comes*. cujus ultima litera a prima sequentis syllabæ absorpta est. *comes*, i. e. quidam, quem Atriensis sibi comitem adsciverat, ut ineptam hanc ejus opellam inspectantibus deprædicaret, atque ita demum vexatissimi hujus loci, vera, ni fallor, lectio est restituta. Cum hæc scripseram, video in Hoogstratani notis Ch. Wasium legendum putasse *jaētans officium comes*, & exponere, *in sacro comitatu præ cæteris jaētantior*, sed locum non adjecit, ut plenius sciam, quid



LIB. II. quid Wafius vellet ; ex iis quæ dedit Hoogft. nulum opinor commodum sensum elici posse.

20. *Id ut putavit esse nescio quid boni.* Id abest a codicibus. quo dempto versus laborat ; quem ut integrum præstemus, forte quatuor ultimæ literæ vocis præcedentis repetendæ sunt, & legendum,

*Igitur putavit esse nescio quid boni.*

22. *Donationis alacer certæ gaudio.* Hæc in mendo esse contendit Gadius, nec aures veterum poetarum lectione tritas duram latrantis syllabæ CER repetitionem ferre posse ; *alacer* enim esse a Librariis, qui cum ultima in *alapa* detritis aut fugientibus literis excidisset, primam syllabam sequentis vocis male geminarunt, & pro *certæ* dederunt *certe*. Hæc ille, acutissime quidem, & ni fallor, cum magna veri specie. Hac autem lectione admissa, *Alapa* erit quid *Donatione* minus : certe enim est *ad minimum*, *saltem* ; quod magnam ultimis hujus fabulæ lucem affundit. Si enim *Alapa* non sit tantum, quantum *Donatio*, *alapa* in postremo versu non erit *manumissio*, quod omnes hactenus fuisse censuerunt. Manumitti enim, seu libertate donari, non leve præmium, aut cum pecuniolæ donatione ullo modo conferendum ; nec ob unam levem operam vel ab ardelione nostro facile sperari poterat. Neque vero *Alapa* pro colapho in penam aut contumeliam inflictio hic accipi potest ; huic enim sensui locus ipse aperte reclamatur, cum manifestum sit de præmio agi. Tertium autem nihil est, quod hac voce significetur, nisi ponamus *alapas* levi & amica manu ductas inter blandimenta fuisse, quibus, comi & faceto more, qui superior erat, quod alter officiose fecerat, tepideve dixerat, sibi

sibi arridere gratumque esse indicaret. Talem LIB. II.  
 vero *alapam* Cæsarea sibi manu allatam, non in  
 nullo, opinor, pretio homo ineptus habuisset, etsi  
 spes eum cetera frustrata esset. Tiberius vero, qui  
 non modo pecuniæ parcus, sed tristi etiam & mo-  
 roso ingenio fuit, hanc ardelionis operam, ne  
*alapa* quidem, quam ille forte incessu, vultu, gestu,  
 sperare se ostenderat, ne dum *donatione* dignam  
 putavit. Hæc loci obscurioris explicatio nullis,  
 quod videam, premitur incommodis; cum vero  
 prorsus nova sit, pro vera certaue nolim asse-  
 verare.

*Tum sic jocata est tanti majestas Ducis :*

*Non multum egisti, & opera nequicquam perit.*

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*Multo majoris alapæ mecum veneunt. Jocata est,*  
 Excerpta Rigaltii ex codice Remensi. sed Editt.  
 vett. *locuta est*, ex Pithœi, opinor, codice. Et  
 sane nemo, prout hi versus nunc leguntur, *joci*  
 aliquid subesse suspicatus esset, nisi Poeta disertis  
 verbis ita dixisset. Quid enim hic lepide aut fes-  
 tive dictum est? Sed mendum, ni fallor, subest,  
 quod totius loci sensum non obscuravit tantum,  
 sed plane sustulit. Pro *Non multum egisti*, legen-  
 dum puto, *Tu multum egisti*; quæ quidem bona  
 verba sunt, & mercedis spem non inanem faciunt;  
 & *opera* — hætenus omnia illi credulo bene pro-  
 cedunt. Sed sequentia, *nequicquam perit*, homi-  
 nem enecant; falso jam gaudio se duci sen-  
 tit; expectabat illorum loco, *mibi gratissima est*,  
 aut aliquid ejusmodi. Tiberii *jocus* partim in eo  
 consistit, quod altera versiculi pars alteram ever-  
 tat; partim in oppositione illa, quæ est inter hunc  
 & sequentem. *Tu multum : sed multo majoris me-*  
*cum*

LIB. II. cum alapæ veneunt. Quantum vero falis hæc verba, *opera nequicquam perit*, habeant, ut intelligas, adeundus Macrobius Saturnal. II. 5. cum iis allusum videatur ad percelebre Corvi dictum, cui, cum Augustum transeuntem salutasset, Augustus aride respondit, *Satis (mihi) domi salutatorum talium*; Tum vero Corvus, *opera & impensa periit*. Sed locus ipse dignus est qui consulatur; Rigaltius enim non integrum dedit. Quid ipse de ultimo versu sentiam, dixi ad v. 22. Alii uno consensu *alapas* intelligunt de manumissione. B. vero de *colaphis* hoc modo: *Donationem*, inquit, id est, pecuniolam, expectabat servulus: Tiberius contra, nondum eum ob stultam & ingratam diligentiam *colaphos* meruisse, majoris eos apud se venire, non nisi ob graviora delicta solitum irasci. Si enim, ut alii, intelligas, *Vestram fidem!* quomodo *sodes* jocatus est Tiberius, si tam triste & aridum responsum dederit? Sic ille, dum jocum ibi quærit, ubi nullus est. Sed quod magis adhuc mireris, ad hanc suam explicationem firmandam adducit hæc Terentii ex Adelph. II. 1. 5.

*Quamquam est scelestus, non committet hodie unquam iterum ut vapulet.* Hæc Æschinus minitans, ad servum de lenone tum præsentem; tam male, inquit, illum mulcavi, ut vix putem ausurum quicquam facere, quo novas plagas mereatur; non est igitur ut illum metuas. — *numquam dum ego adero, hic te tanget.* Quam belle hæc conveniunt Tiberii Joco? quantum *quadrata rotundis*.

VI. 1. *Contra potentes nemo est munitus satis.* Recte, inquit B. sed & satis bene alter Codex, *Contra potentes nemo tutus est satis.* mihi vero hæc altera lectio melior

melior, quod sic *ἡμῶν* fabulæ disertius conve- LIB. II.  
niat.

*Sic tuta quæ naturæ fuerat munere.* adde quod 6.  
*tutus* Phædro familiare est, sic 7. 13. — *tuta est*  
*hominum tenuitas.* & sic alias quater aut quinquies.

*Nec ullo pacto ledi posset condita.* B. concinnius  
hoc modo, *Pacto nec ullo.* Phædro autem aliter vi-  
sum est, qui nec verba ista disjungi, nec *pacto*  
præponi voluit.

*Gravi nequicquam te lassabis pondere.* MS. Gudio 10.  
teste, *lassabit*, quæ certe melior lectio, cum Jac.  
Gronov. doceat, *te lassabis pondere* non ullo facile  
exemplo defendi posse. nec plus uno contra attulit  
Burm. quod non prorsus ad rem quadrat. *Neuter*  
*longo se gurgite lassat.* Lucan. V. 466. ubi non  
tantum non agitur de *pondere*, sed nec de *homini-*  
*bus*, sed de fluviis *Genuso* & *Apso*.

*Qua comminuta, facile vescatur cibo.* B. Reponē. 13.

*Qua comminuta, facili vescatur cibo.* quam emen-  
dationem Vir doctiss. de suo dat, cum a Burman-  
no sublegerit. sic enim Burm. Puto, *facili vescatur*  
*cibo.* vid. quæ notavimus ad Petron. XCIII. sed  
mihi *facile* verior lectio, ut V. 3. 6. *Mecum facile*  
*redeo in gratiam*, non *facilem*; & sic sæpe alias.  
præterea, quid est *facilis* cibus, nisi cibus *parabilis*?  
quid autem hic loci habet, *parabili vescaris cibo*?  
Quod si nihil aliud obstaret, locutio nimis poetica  
pro hoc scribendi genere videtur.

*Inducta verbis aquila, monitis paruit.* Gronov. 14.  
pro *verbis*, *veris*, Heinsius *monito*. Utrumque ar-  
ripit B. & reponit.

*Inducta VERIS aquila monito paruit.* Sed Burm.

VOL. II.

A a

merito



LIB. II. merito dubitat, an non præstet *verbis*, & alterius immutationis necessitas plane nulla est.

15. *Simul & magistræ large divisi dapem.* Burm. *largam*, ut 4. 24. *largam præbuerunt dapem*; cui accedit B. sed nec hujus emendationis vel minima est necessitas. quid enim? nonne recte diceretur *parce dividere*? recte igitur, & *large*, i. e. liberaliter. sed hoc, inquit B. *ingenio aquilæ non adeo convenit*. non igitur hoc quotidie & pro more consueti Aquila fecerit. nullone vero tempore grato aquilam animo fuisse existimat Vir doctiss.? ne tum quidem, cum tanto beneficio astrictus teneretur? Ego certe de hoc avium Rege mitius censendum puto.

VII. 4. *Ille onere dives, celsa cervice eminens,*

*Clarumque collo jactans tintinnabulum.* Meursius hic censuit aliquid deesse, sed nemo ejus sententiæ accessit ante Bentleium, qui *it* incommode inserit inter *celsa* & *cervice*, quod ex primo versu facile subintelligi viderunt omnes. si quid mutandum, mallet *eminet*, & *jactat*.

6. *Comes quieto sequitur & placido gradu.* B. auctor, nisi fallor, sic dedit, *Comes quietus*. quod si Phædrus dixisset *quietus*, nullus dubito, quin noster reposuisset, ut auctoris manum, *quieto*. sic enim Seneca & alii, *quietus placidusque*.

8. *Interque cædem ferro mulum trusitant.* Dum nempe mulorum custodibus ictus ingerunt, mulus in medio positus nonnullos excipit. MSS. *trucidant*. quod cum contra & metrum & sententiam peccet, Rigaltius acute reposuit *trusitant*, quæ & facilis & vera, opinor, emendatio. Vett. Editt. *constant*. Meurs. *tusitant*, vel *tuditant*, cui posteriori, ut recte

recte Faber, metri ratio repugnat. Heins. possit LIB. II. legi *sauciant*, vel credo scripsisse Phædrum, *incur-sitant*. B. priorem Heinsii conjecturam arripuit, & reponit *sauciant*. quæ hæc licentia! noli, inquit, dubitare, quin id dederit auctor. sed vides ne ipsi quidem Heinsio satis hoc arrisisse, cum & a codicum lectione nimis recedat, nec opus sit ut tum ferro addatur, cum *sauciant* id satis innuat.

*Magnæ periculo sunt opes obnoxie*. legendum opinor *magno*, ut supra, 4. 13. *Magno*, inquit, in periculo *sunt nati tui*, & 8. 18. *Magno in periculo vita vertetur tua*. *Opes* autem absque *magnæ* significat opulentiam, ut IV. 11. 1. *Opes invisæ merito sunt forti viro*. Quod si Phædrus voluisset *opes* Epitheto augere, non dixisset, opinor, *magnæ periculo*, sed *Periculo magnæ*, neque vero Epitheta tanto solet intervallo a nominibus sejungere. Vim autem hujus sententiæ aliis verbis sic extulit—V. 4. 8. *Periculosum semper vitavi lucrum*. vel, ut alii, *reputavi*.

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*Ut venatorum fugeret instantem necem*. *Necem* VO- VIII. 2. *natorum*, i. e. *necem* a venatoribus inferendam. Plane ut Oppianus, *φόνον ἀγδμήρων* dixit. sic Rittersh. qui Oppianum edidit. & hanc lectionem nequaquam sollicitandam esse censet Burmannus, cum apud Livium pari fere modo *mulierum injuriæ*, & *legatorum injuriæ* sint injuriæ iis illatæ. Et sic apud Salust. *Pompeii metus*, quod *metueretur*. vid. Gal. IX. 12. Ut vero hæc Phædri illis Oppiani perfecte respondeant, *nex* idem valere censendum est ac *caedes*, ut dixi ad I. 1. 13. *Venatorum* autem habet etiam Anonym. Quid ad hæc Bentleius? *Ridiculum! necem venatorum pro a venatoribus*. Ex-

LIB. II. *citatus* autem, a quo, vel quibus? Corrige & distingue,

*A venatore, ut fugeret instantem necem.* Miror hominem doctiss. non in partes advocasse illud ex l. I. 22. 1. *Mustela* ab homine *prensa*, *quum instantem necem Effugere vellet.* Quod si recepta lectio cetera sana sit, hic malletm *instantum* necem.

14.

gaudens ferus

*Bobus* quietis agere cepit gratias. i. e. tacitis, quod latitantem non prodidissent. Anonym. *Agebat gratias bobus quod fugientem celassent.* B. tamen reponit *quietus*, quo nihil certe invenustius. Si rythmum enim spectes, duo sic habes *ὁμοιοτέλετα*; si constructionem, duo Epitheta uni substantivo adjuncta; si sententiam, cum *quietus*, ipso interprete, sit *securus*, *gaudens* id omne & plus eo in se continet. Exempla vero, quæ huic lectioni firmandæ affert, tam a re aliena sunt, ut pigeat excutere.

23. *Quantum est laboris?* Heinsius mallet, *Quanti*: quod arripuit B. sed nihil mutandum optime ostendit Burm. In priore autem versu post *stramenta desunt*, apponit B. notam interrogandi, in eo Schefferi iudicio obsecutus. sed Burman. quem se sequi profitetur, alique, plenam ibi distinctionem ponunt, quod videtur melius indignanti convenire.

EPIL. I. *Æsopo ingentem statuam posuere Attici.* MS. *Æsopi*, unde Gudius, pro *ingentem*, *ingenio*: ingeniosa sane & acuta emendatio, quam amplexus etiam est Burm. & olim Hoogst. sed is postea ab ea recedendum putavit, & *ingentem* reposuit. recte, ni fallor;

fallor; ingenio enim alicujus statuum ponere, nullo, LIB. II. quod sciam, exemplo dicitur. Nec in recepta lectione quicquam est absurdi; cum nemo sanus statuas omnes eadem fuisse apud Atticos magnitudine putarit. *Ingentem* vero ideo magis placet, quod eam vocem toties adhibeat Virgilius, quem noster lubens imitatur, ut nulla apud eum signantius aut frequentius occurrat. Sed audiamus Bentleium. Cur, obsecro, *ingentem*? an Colossus? nugæ. Respondeo, quia sic Atticis visum est: *ingens* autem *statua* non necessario *Colossus* est. Istud vero *Nugæ* & ad præcedentem fabulam *Ridiculum* sunt vere Bentleiana. Sed pergit. Codices, *Æsopi*, unde obvia & certa est Gudii emendatio. Sed non constat utrumque codicem *Æsopi* habuisse; & si haberent, uter facilius lapsus, *o* in *i*, an *io* in *tem*? Gudius quidem emendationem firmat ex eo quod Prol. III. 53. dicatur, *Æternam famam condere ingenio suo*. Sed egregie falsus est, si putavit ingenio esse tertii casus. famam *sibi* condiderunt, non ingenio suo; *ingenium* vero id erat, quo condiderunt.

*Patere honoris scirent ut cunctis viam.* Vet. Edit. *Cuncti*. Et ita Salm. Heins. Gronov. Gud. alii, ut mirer Burmannum non *cuncti* in textu posuisse, quod fecit Scheff. Jac. Gronov. Hoogst. pro *honoris* vero codices *homini*, unde Heins. inverso verborum ordine, *Patere scirent nomini ut cuncti viam*. Sed rectius, opinor, *honoris*, vel *honori* potius, cum *s* ex prima forte vocis sequentis litera huic adhæserit, male, ut sæpe fit, geminata. B. quasi nemo ante eum *cuncti* legendum esse vidisset,



LIB. II. *Quinam isti, inquit, qui scirent? Codices pro honoris habent homini. Repone,*

5. *Patere honori scirent ut cuncti viam.*

*Quoniam occuparat alter, ne primus forem,*

*Ne solus esset, studui, MS. foret, sed Salm. corrigit forem, & sic etiam Rittersh. Quoniam occuparat alter, (id est, prævenit, antevertit me) ne ego primus forem (fabularum sc. inventor) studui, h. e. in id incubui, quod proximum erat, ne ipse solus esset fabulator. hæc Rittersh. sed cum MS. foret, B. pro ne primus, reponit ut, quod ipsi multo elegantius videtur; cui emendationi ansam dedere hæc ex Plinii Paneg. 10. quæ adduxit Scheff. Occupavit, primusque fecit, quod omnes facturi erant. Sed altera lectio, opinor, melior, & levior mutatio; cum occupare, ut primus ipse sit, insolentior videatur locutio; occupare, ne alter sit, proprie dictum, & significet occupando facere, ne primus sit. Sed utro modo legas, præsum refert. Nihil vero ad locum magis appositum, quam vetus illud elogium, quod adduxit Rittersh.*

*Cicero effecit, ne Demosthenes esset solus orator;*

*Demosthenes, ne Cicero primus foret.*

10. *Si livor obire curam voluerit. Scheff. scribendum putat sin, ut v. 15. Sin autem, & sic Gudius: accedit Bentleius.*

12. *Si nostrum studium ad aures pervenit tuas. Hæc clare, ni fallor, indicant, quædam ex hoc Epilogo intercidisse, cum, in iis quæ præcedunt, nemo nominetur, ad quem tuas referatur. Et vett. quidem Edit. lacunam præ se ferunt post v. 4.*

13. *Et arte fictas animus sentit fabulas. Sic Pröl. III. 3.*

*Ut liber animus sentiat vim carminis.*

LIB. II.

15.

*Sin autem : ac illis doctus occurrit* (Burm. occurret) *labor*. MS. *ab illis*. olim forte hic versus e librariorum manibus sic exiit. *Sin autem minus, ac illis doctus occurreret labor*. Ut Prol. III. 31.

*Quem si leges, lætabor ; sin autem minus,*

*Habebunt certe, quo se oblectent posteri.* Postea vero, qui hæc metro repugnare viderunt, cum vel *autem* vel *doctus* inducendum esset, ejecerunt *minus*. *doctus* enim abesse poterat, & *labor* absolute dici, ut *curam* v. 11. Scio quidem non deesse exempla, in quibus *Sin autem* idem est, ac *sin autem minus* ; tamen cum ea rariora sint, si liberum esset, mallem, deleta *autem*, legere *Sin minus* : pro *ab* vero reponendum *ac*, Schioppii conjectura est, cui adsenſi sunt fere alii, vel pro *ac* scribi voluerunt &, cum eorum alterum sententia necessario videatur postulare. cetera vero, ni fallor, sana sunt. B. quidem cum videret Heinſium quoque hæc sollicitasse, qui inter alias conjecturas hanc libro suo adscripsit, *Sin autem doctus illis arguitur labor*, reponit,

*Sin autem ab illis doctus obteritur labor.* *Doctus* enim *labor*, inquit, est ipse hic libellus. Quidni igitur *occurrat*, qui publice venum exponitur ? Et ego a viro doctiss. vicissim quæro, quidni *perveniat ad aures ejus*, cui dedicari voluit v. 13. *occurrit* enim idem est ac *pervenit*. Sententia Phædri hæc plane est, Si ad te tuique similes pervenerint hæc Fabulæ, mihi beatus videbor ; sin minus, ac in illorum tantum manus devenerint, Quos — Sed quid si libellus hic non publice venum exponebatur, sed privatim in plebem spargeretur, ut solent ejusmodi scripta, cum eos tangunt qui rerum sum-

LIB. II. *mæ* præsident ? quis enim nescit Tiberii ministros, imprimis vero Sejanum, in his sæpe Fabulis notari, cum Phædrus ipse id aperte dicat Prol. III. 41 ?

17. *Nec quicquam possunt nisi meliores carpere.* ad hunc versum nihil alii. B. a mala manu insertum putat ; syntaxis vitiosa, cum desideretur *Qui*. Qualis vero sententia ? miserum & mirum genus hominum, qui nihil possunt nisi carpere. Numeri denique absconi sunt, nec in senario ferendi : abeat igitur, quo dignus est. Hæc ille. Quidni vero putemus versum, qui præcesserit, excidisse ? Qui ad hunc forte modum fuit,

*Qui scripta aliorum excipiunt cum fastidio.* Sed hoc forte subsidio nihil opus est, neque enim Syntaxis hæc magis videtur vitiosa, quam illa Virgilii *Æn.* X. 593.

*Cui Remulo cognomen erat ; Turnique minorem Germanam, nuper thalamis SOCIATUS habebat.* alter vero non video cur non ferri possit, cum secunda *ἰαυστὴν ἀμοδία* constet ex dactylo & anapæsto, si quidem scandatur per Trochaicam *ἀμοδία*, primus pes secundi Ditrochæi erit proceleusmaticus ; sed si *nisi* inter legendum contrahatur in *ni*, vel *i* in *meliores* pronuntietur ut consonans, numeri bene procedunt. quod autem ad illud hominum genus, *nec miserum nec mirum magis*, quam eorum, *Qui, ut putentur sapere, NIL NON vituperant.* Sic enim Vir doctiss. versum illum reponi jubet. Quo jure, ad locum dicetur.

18. *Fatale exitium corde durato feram.* Cum *Exitium* nihil sit nisi interitus, vidit Gronov. id locum hic habere non posse ; & *vitium* legendum putavit ;

vit ;

vit: sed id, opinor, non unicum hujus loci men-  
dum est; re enim altius perpenſa, *Fatale* non ma-  
gis placet quam *exitium*. *Fatale* enim eſt dirum,  
lethiferum; nullus igitur dubito quin Phædrus de-  
derit,

Talem exitum etiam *corde durato feram*. *Exit*  
etiam ad *exitium* quam proxime accedit: *Talis* au-  
tem vocabulum eſt quod Phædro videtur vehemen-  
ter placuiſſe. B. cui *Fatale* non diſplicet, pro *exi-*  
*tium*, reponit *eventum*. Reſtituo, inquit, ſuam  
auctori manum, *Fatale eventum corde durato fe-*  
*ram*. Cic. de Aruſp. reſponſis c. IV. *P. ille Scipio,*  
*qui Carthaginem, quaſi fatali eventu, ſolus evertit.*  
Quid vero? Carthaginis fortunæ huc trahendæ? ad  
hæſce nænias?

*Urbem, quam dicunt Romam, Melibœe putavi,*  
*Stultus ego huic noſtræ ſimilem.* Sed quid faceret  
Vir doctiſſ. ? Hoc unum locutionis hujus exem-  
plum attulerat in Theſauro ſuo Stephanus; quod  
apud Ciceronem ſic ſe habet, *Etenim, ut P. ille*  
*Scipio natus mihi videtur ad interitum exitumque*  
*Carthaginis, qui illam a multis imperatoribus obſeſſam,*  
*oppugnatam, labefactatam, pæne captam aliquando,*  
*quaſi fatali eventu ſolus evertit; ſic T. Annius, &c.*  
Hic de maxima re agitur, & tamen Cicero non  
dixit *fatali eventu* absolute, ſed *quaſi fatali eventu*,  
id eſt, quaſi ita fatorum legibus ſtatutum eſſet.  
præterea *eventus* & *eventum* non prorsus idem ſunt,  
cum *eventum*, ſit ipſa res quæ evenit, *eventus* au-  
tem rei quæ evenit, exitus. Vides quam parum  
hic Ciceronis locus ad Phædrum faciat, & quam  
temere ſuam interpolationem pro ipſiſſima Phædri  
manu Vir doctiſſ. reponat.



**LIB. II.** *Momentum ut horæ pereat officii mei.* Legendum

**PROL.** esse officiiis meis, statim vidi, & ad marginem as-

**III.** cripsi; & jam video idem placuisse Heinſio, cui

5. accedit B.

10. *Legesne, quæſo, potius viles nænias?* Sic IV. 1.

3.

*Sed diligenter intueri has nænias.*

*Nænias* alii rectius e simplici scribendum putant; est autem proprie *nænia* carmen lugubre; cum vero illa carmina plerumque inepta essent & incondita, ad frivola & puerilia significanda vox traducta est; & inde quoque est, quod *nugæ* eodem sensu usurpetur, cum proprie idem sit ac *nænia*; unde illud Plauti, *Asin.* IV. 1. 63.

*Hæc non sunt nugæ; non enim mortualia.*

20. *Quomvis in ipsa natus sim pæne scholæ.* Hanc quidem lectionem defendit Burm. sed rectius, ni fallor, Heinſ. *pene sim natus scholæ.* quod reponit B. tacito Heinſii nomine. & sic ipse ad libri marginem annotaram.

22. *Et laude invita in hanc vitam incubuerim.* Ad hæc B. Quid sit *laude invita*, quidve item sit *incumbere in vitam*, fateor me non intelligere. Gronovius *laude nuda.* Gud. *laude multa.* Heinſ. *Nec laude.*—vel *Et laude invita in hanc vitam haud incubuerim.* quorum nihil quidem arridet. primo enim pro *invita in hanc*, legendum forte *in vitam hanc*, adeoque *vitam* delendum. *me* enim & *in literarum* ductu nihil differunt. Sic autem versui sua deerit quantitas. sed ipsa, ni fallor, sententia medicinam ostendit, quæ requirit *laudis studio*, aut aliquid ejusmodi, unde legi possit integer versus hoc modo,

*Et*

*Et laudis studio in vitam hanc incubuerim.* quam-  
vis enim viro doctissimo non immerito displiceat, in-  
cubuerim. quod *casum* & *Opicum* vocat, nescio  
tamen, an non in in voce πανταλλαδω licentia ista  
usi sint recentiores, ut tertiam a fine producerent,  
licet non scribendo u geminarent. Cur vero dis-  
pliceat etiam ista locutio, *in vitam hanc incumbere*,  
non intelligo, cum idem sit ac *in hoc vitæ genus, in  
hæc studia, in hanc curam.* Incumbe *in eam curam  
& cogitationem, quæ tibi summam dignitatem & glo-  
riam afferet*, dixit Cicero; & alias, *incumbere in  
studia, in rempublicam.* Incumbe *toto animo & studio  
in eam rationem, qua adhuc usus es.* Hæc & plura  
dabit familiaris ejus R. Stephanus. Sed alia etiam  
ratione hic versus emendari possit, quo & hæc li-  
centia evitetur, & propius ad codices accedat, hoc  
modo,

*Et solam ob laudem vitam in hanc incubuerim.* Ex  
m. sc. in laudem & proxime sequentibus, *vitam in  
hanc*, factum est facili errore *in vita in hanc.* Et  
hæc, nisi plurimum fallor, vera hujus loci emenda-  
tio est. Rarum vero in nostro modestiæ exem-  
plum, ut in hisce literis fateatur quicquam esse quod  
non intelligat, cui simile in ipsius scriptis haud fa-  
cile invenias, præter unum in Notis ad Nub. Ari-  
stophanis, v. 703. ubi ad hos vericulos,

Ταχὺς δ' ὅταν εἰς ἡ ἀπορρὺν ἐμπέσῃς,  
Ἐπ' ἄλλο πῖδα ἢ νόνημα φρενός. De priore equidem,  
inquit, *nihil habeo, quod dicam*, cum neque metri  
lex, neque ulla Antistrophæ ratio lucem hic af-  
fundat. Sed de posteriore pene constat mihi sin-  
ceram esse Suidæ lectionem, siquidem Scholiastes  
quoque totum firmat, & τὸ φρενός in ipso textu

LIB. III. Aldus exhibet. Sinas me hic extra limites evagari paulisper, ut exiguam aliquam a doctiss. viro gratiam ineam, & dicam quales sint hi versus, & quæ metri lex. Sunt igitur ἀσυνάρτητοι, & constant ex Iambico Penthemimeri, sive Iambo & Bacchio, & συζυγία δοχμίων: quæ quidem δοχμῖον συζυγία est metrum ex Iambo & Cretico, sive Bacchio & Iambo factum; ita ut alterum membrum alterius sit inversio. In horum autem primo posterior Iambi syllaba in duas breves resolvitur. hos autem versus esse hujus generis miror doctiss. virum non ex ipsa cæsura animadvertisse. alterum hujusmodi versiculum habemus hac ipsa in fabula, v. 1212.

Χ'οὶ δὴμόν τι ζῆλόν τις ἦ-  
Νίκ' ἂν σὺ νικᾷς λέγων τὰς δίκας, quorum prius ἱαμβικὸν διμῆεν ἀκατάληκτον, (Schol. pro ἱαμβικὸν male habet ἰωνικόν) alterum vero constat εἶς ἱαμβικὸν πνενθήμερον, καὶ δοχμῖον συζυγίας. quæ scholiastæ verba sunt. In Pluto versiculos duos dedit Aristophanes ex gemina dochmio συζυγία constantes, in quorum utroque Iambi longa in duas breves resoluta est, quos vir doctiss. non his magis intellexit, sunt vero hi, 639.

Ἀναβοᾶσμαι ἢ ἔνταυθα, καὶ

Μείγα βροτῶν φᾶνθ' Ἀσκληπῶν. Pro φᾶνθ', quod non alias occurrit, alii codices φέγγθ'. Quod vero facit ut magis mirer, virum doctiss. hæc metra non intellexisse, v. 637. versiculus est constans ex puris δοχμῖοις συζυγίας.

Λέγεις μοι χάριν λέγεις μοι βόαν. In his versibus explicandis cœcutiit plane Scholiastes. Et ut quod sentio

sentio dicam, indicia multa sunt in doctissimi Ben-  
tleii scriptis, quæ ostendunt ipsum etiam, at quan-  
tum virum ! quamvis in re metrica tantum tempo-  
ris ab ipsa usque pueritia posuerit, parum tamen  
sapere ultra hæc tria versuum genera, Iambicum  
dico, trochaicum, & anapæsticum. In rarioribus  
enim generibus & minus usitatis, quæ nempe con-  
stant pedibus plusquam quatuor temporum, gravis-  
sime eum falli video, & in iis quæ adduxit ad  
Tusculanas, & quæ novissime dedit ad Terentium ;  
neque illorum carminum leges aut licentias perce-  
pisse. sed de his dicendi non hic locus est. redeo  
igitur ad Phædrum. Des tantum veniam, ut pri-  
usquam a Pluto discedam, mendum in propinquo  
tollam quod doctissimi viri acumen fugit. v. 521.  
hæc habentur.

Ἐμπόρῳ ἥκων ἐκ Θεσσαλίας ὅτι ΠΛΕΙΣΤΩΝ ἀν-  
δραποδιστῶν. Pro ὅτι ΠΛΕΙΣΤΩΝ, certissima emen-  
datione reponendum παρ' ἀπίστων. ἀπίστῳ nomine  
infames fuisse Thessalos docet Scholiastes, quod  
Eruditi tamen non animadverterunt, quia non di-  
citur in Scholio ad hæc verba ὅτι πλείστων sed in  
eo quod proxime præcedit.

*Servitus obnoxia.* Nisi quædam exciderint post  
v. 37. *Servitus* hic est Æsopi *servitus*.

34.

*Ego porro illius semita feci viam.* Burm. non *se-  
mita* sed *semitam*, quæ conjectura est Scheff. MSS.

38.

*Ego illius pō semita.* unde Gudius, *Ego illius pro  
semita feci viam.* eo sensu quo Martial. VII. 61.

*Et modo quæ fuerat semita, facta via est.* Gudi-  
um sequitur B. Jac. vero Gronov. *Ego illius post se-  
mita feci viam* cum pō in MSS. non semper sit  
porro,



LIB. III. *porro*, sed etiam *post*. atque hanc lectionem amplexus est Hoogstratanus.

41. *Quod si accusator alius Sejano foret.* Hoc primum loco de Sejano aperte Phædrus loquitur; unde conicere est hunc tertium librum scriptum esse Sejano jam damnato; duos vero priores, dum ille apud Tiberium gratia floureret. Damnatus autem Sejanus est Tiberii anno decimo octavo, a quo ad tertium Claudii, cum Seneca putatur Consolationem ad Polybium scripsisse, anni sunt duo-decim. Quo tamen tempore Seneca videtur Phædri Fabulas neque vidisse, nec de iis quicquam inaudivisse. Sic enim ille c. xxviii. *Non audeo te usque eo producere, ut fabellas quoque & Æsopæos logos, intentatum ROMANIS INGENIIS opus, solita tibi venustate connectas.* quomodo enim hæc illi excidere potuerunt, si Phædri fabulas legisset? respondetur quidem ad hoc, quod Phædrus Threx fuerit; quid vero, nonne ille tam Romanus, cum Romæ & Latine scriberet, quam Polybius, quem nomen ipsum *Græcum* fuisse satis indicat? nonne Phædrus ipse se pro Romano habuit? quid aliud sibi volunt quæ dixit Epil. II. - 8? *Quod si labori faverit LATIUM meo, Plures habebit, quos opponat GRÆTIÆ.*

51. *Rem me professum dicet fors aliquis gravem.* Codd. *forſan aliquis.* quod cum verſui repugnet, Heinf. maluit retento *forſan* legere *quis.* cui accedit B. quod melius, ut vitetur accentus in ultima *ſi aliquis.* quid quod nec *forſ* nec *aliquis* alias apud Phædrum occurrunt.

52. *Si Phryx Æſopus potuit, Anacharſis Scythæ.* Hic iterum errat B. in citando Burmanni textu. ille enim,

enim, *si Anacharsis*. locus vero est vexatissimus. LIB. III.  
MS. *Frigem fuisse Æsopum, si Anacharsæ Scythæ*,  
Gudius. Neveletus vero (pro lectione Pithœani  
codicis, opinor) editioni suæ apposuit, *Frige fuisse*  
*Æsopus Anacharsæ Schythæ*. quas lectiones prorsus  
inter se convenire videbis, si pro *Æsopus* legas *Æ-*  
*sopu, si*. excidit utique i. m vero post *Frige & Æso-*  
*pu* lineola supra posita notatum fuisse credibile.  
Quod cum ita sit, miror doctiss. viri negligentiam,  
qui affirmat codices habere

*Phryge fuisse Æsopus potuit, Anacharsæ Scythæ*.  
Cum *is potuit*, nec vola, nec vestigium sit. unde  
ille tamen pro vera loci lectione temere prorsus  
hanc reponit,

PHRYGIBUS *si Æsopus potuit, si Anacharsis*  
SCHYTHIS. Si unus ex codicum lectione versus  
constituendus sit, magis ad eam accedit hæc lectio,

*Phrygi licuit si Æsopo, si Anacharsi Schythæ*. Sed  
altius, ni fallor, hic mendum latet. Cur enim  
Phædrus versu præcedente dicit,

*Rem me professum dicit forsân quis gravem*, ubi  
emphasis est in *me* ? cur hoc illi præ aliis *grave*  
fuerit ? præterea, qui nexus inter hos duos versus ?  
quomodo ab instituto suo enarrando confestim  
transit ad barbaros homines, Æsopum & Anachar-  
sin ? Ratio, opinor, cur hoc *grave* illi diceretur,  
fuit, quod ipse *barbarus* esset. Cui objectioni se-  
quentibus optime respondetur. Pauca igitur verba  
hic excidisse crediderim, quæ forte hæc fuere. *Bar-*  
*barie in media qui sum natus*. Et totum locum sic  
reponendum,

*Rem me professum dicit forsân quis gravem,*

BARBARIE

LIB.III. BARBARIE IN MEDIA QUI SUM NATUS: AT  
*Pbrygi*

*Fuit si fas Æsopo, si Anacharsi Scythæ*

*Æternam famam condere ingenio suo:*

*Ego, literatæ qui sum proprior Græciæ,*

*Cur somno inerti.*—Si non ipsa Phædri verba

assecutus sum, at a sententia ejus ne hilum quidem,

opinor, aberravi; nec dubito, quin verissime re-

posuerim omnia a *Pbrygi* ad *Scythæ*. facili enim

lapsu *se* pro *si* scriptum est, & *Pbrygē* pro *Pbrygi*.

Exempla ubique obvia, cum sequioribus seculis, i

& e eodem fere sono efferrent. Hac vero occa-

sione liceat mihi utriusque erroris exemplum ex

*Patrum* scriptis afferre, & duo in iis nobilissima

loci emendare, quorum in altero, *si* pro *se*, in al-

tero vero *i* pro *em* reponendum. Prius est in Ter-

tulliani libro contra Marcion. IV. c. 25. “*Omnia*

*sibi tradita dicit a patre.* Credas, si Creatoris est

“Christus cujus omnia; [i. e. credas omnia

“Christo a patre tradi, si filius est creatoris, cujus

“sunt omnia] *quia non* MINORI *se tradidit omnia*

“*filio Creator.*” Nullus ex his sensus commodus

elici potest, nulla ratio, cur credatur creatorem

omnia Christo tradidisse. Pro *minori se* certissime

legendum, *non mirum si*. [Credas jam omnia a

Creatore Christo tradita fuisse, si quidem ipsius fi-

lius sit; tum enim nihil est in hac traditione quod

cuiquam mirum videatur.] Credas, si Creatoris est

*Christus, cujus omnia; quia non* mirum, si tradidit

*omnia FILIO* Creator, *quæ per eum condidit, per*

*sermonem suum scilicet.* alter est Novatiani locus

c. 31. “Quoniam aliquo pacto antecedit necesse

“est eum qui habet originem (sc. Christum) ille,

“qui

“ qui originem nescit ; *simul ut hic* (nempe Chris- LIB. III.  
 “ tus) minor sit, dum in illo esse se scit, habens  
 “ originem quia nascitur, & PER PATREM quo-  
 “ dammodo, quamvis originem habet — dum ex eo  
 “ patre qui originem solus non habet nascitur.” Pro  
 per patrem, quæ manifeste corrupta sunt, legendum,  
 Par patri.

*Simul ut MINOR sit — habens originem, & PAR  
 PATRI quodammodo, — dum ex eo patre, qui originem  
 solus non habet, nascitur.* Hæc, ni fallor, verissima  
 loci hujus restitutio est, quam tibi non ingrata  
 fore confido, qui Studia Theologica, quantum of-  
 ficii ratio patitur, humanioribus literis libenter ad-  
 mises. Est quidem aliud grave mendum in hoc  
 Novatiani loco, quod jam mitto, ne Phædri obli-  
 tus videar.

*Cur somno inerti deferam patriæ decus ?* Ex eo  
 quod hic dicatur *deferam*, Vir doctiss. contendit se  
 recte reposuisse v. 52. Si *Æsopus*, inquit, *Phry-  
 gibus, Scythis Anacharsis*, uterque patriæ suæ bar-  
 baræ famam & decus contulerunt, cur non & ego  
 patriæ meæ idem facere possim ? Sed hoc, opi-  
 nor, non id est quod voluit Phædrus. ille non  
 dixit *Æsopum & Anacharsin* patriis suis, sed sibi,  
 quamvis barbari essent, & nemo suorum adhuc  
 ingenio gloriam aliquam reportasset, *æternam fa-  
 mam* condidisse ; cur igitur ipse, qui non e tam  
 barbara gente, sed ex ea quam *Linus & Orpheus*  
 nobilitassent, patriæ decus defereret ? Sed pro *de-  
 feram* legendum puto *deteram*, ut Horat. 1. 6.

*Laudes egregii Cæsaris & tuas,*

*Culpa ingenii deteram ; & sic video conjecisse  
 Heinsum, & illi videtur accedere Barm.*



LIB. III. *Qui saxa cantu movit, & domuit feras.* B. præ-  
 58. mera corrigendi libidine, *edomuit.* aliquanto, in-  
 quit, est concinnius, id quod ab auctore erat.

61. *Quoniam mihi sollemnis debetur gloria.* B. nu-  
 meri absoni sunt; nec quid *solemnis gloria* sibi ve-  
 lit, capere possum. Dedit, ut fateberis, auctor,  
*Quoniam perennis mihi debetur gloria.* Notum illud  
 Nafonis,

*Carmina quam tribuent, fama perennis erit.* Hoc-  
 cine vero est Phædrum emendare, loco vocis non  
 intellectæ, aliam ponere, quæ nihil ad rem, quod  
 ea usus sit Ovidius? non tam levi brachio locus  
 hic expediendus. MS. *Quoniam mihi solemnus.*  
 Friensh. putat Phædrum scripsisse, *Quod jam — de-*  
*tur.* Scheffer. pro *debetur, dabitur.* non enim  
 gemit *livor deberi* gloriam, sed *dari.* Quid vero sit  
*solemnis,* nemo facile dixerit. Ego quidem vix  
 dubito quin pro *solemnis,* reponendum sit, *similis*  
*illis.* Et totum versum sic legendum,

Quum jam *mibi similis illis dabitur gloria. illis*  
*sc. quos primus memorarat; Æsopum puta & Ana-*  
*charsin, vel forte Linum & Orphea.*

I. 2. *Adbuc Falerna fæce e testa nobili.* Burm. *Fece.*  
 prius legebatur *& testa.* Gudius *e testa,* quæ mihi  
 nondum lecto Gudio certissima visa est emendatio.  
 Et sic reposuit Hoogst. Facillimus certe hic Li-  
 brarii lapsus *et pro e* ponere, cum vox sequens a  
*t* incipiat. Bentleius, *Adbuc Falerna e fæce & testa*  
*nobili.* sed cur *ita* corrigat, ne verbo quidem dixit,  
 hoc *iis relinquens, qui post se sua probabunt.*

5. *O suavis anima, quale in te dicam bonum.* Hoc a  
 Gudio est. vetus lectio erat, *qualem te dicam bonam;*  
 quam lectionem retinendam puto, si postrema li-  
 tera

tera inducatur, & legatur bona! Quod & Fabrum LIB.III.  
 velle video. Gallicus Interpres sic, *Et combien  
 ehere Cruche, dois je croire, que tu as etè excelente  
 autrefrois, puisque tes restes sont si agreables?* i. e.  
*Qualem te dicam mea amphora.* Rigalt. ad hæc,  
*blande compellat Amphoram.* Burm. revera Ampho-  
 ram alloquitur. His accedens B. quod anus *Am-  
 phoram* alloquitur, pro *bonam* reponit *Amphora*.

*Panthera imprudens olim in foveam decidit;*

II. 2.

*Videre agrestes; alii fustes congerunt;* Primo, in-  
 quit B. *repone ingerunt.* *Ictus, plagæ congeruntur.*  
*Saxa, tela, fustes, pugni ingeruntur.* Et verum quidem  
 est recte dici, *saxa, tela, pugnos ingeri*, quæ exempla  
 viro doctiss. ut solet, suppeditavit R. Stephanus. sed  
 & *saxa* quoque *congeri* dixit Seneca, Oedip. IV. 3. 871.

CONGERITE *cives SAXA in infandum caput.* quod  
 exemplum viro doctiss. ante oculos erat a Scheff.  
 allatum. Quidni igitur & *Fustes congerantur?* sed  
 quid Senecam afferimus? ibi quoque, si novi ho-  
 minem, *Ingerite* legendum dicet. Sed ab hoc lo-  
 co discedere noluit Vir doctiss. antequam alio quo-  
 que modo interpolarat, ingerendo *ut in primo  
 versu post foveam.*

*Usu peritus bariolo velocior.* i. e. ingenio *velocior,*  
 quod mihi quidem durius videtur. ideoque, si per  
 codices liceret, libenter legerem, *solertior,* ut IV.  
 4. 48.

I.

*Ita quod multorum fugit imprudentiam,*

*Unius hominis repperit solertia.* Et sic legi posse  
 visum est Heinio.

*Habenti cuidam pecora pepererunt oves.* B. Re-  
 pone, *alenti:* quamobrem? quia Terent. And. I.  
 1. dixit, *equos alere.* De quo vero dicit id Te-

4.

LIB. III. rent. ? non de homine, cui opes equi erant, sed de adolescente, qui non pro aliorum more, canes aut equos sibi *ad venandum* cum cura & studio *aleret*, quod plerique tum solebant.

10. *Et insitivos significari liberos.* Significari forte e margine irrepsit, & legendum indicari.

13. *Hominisque curam cura maiore adgravant.* B. dedit auctor, *Hominique.* unde id constat?

IV. 1. *Pendere ad laniam quidam vidit finium.* B. pro more suo post *quidam* inserit *ut*, sed hic illi prævit Heinsius, quem tamen non nominat.

5. *Ridicule magis hoc dictum quam vere aestimo.* MS. *Ridicule hoc dictum magis.* quæ lectio si recipiatur, pro *magis* scribendum *mage*, & pro *aestimo*, *existimo*. quod reponit B. cum *aestimo* in hoc sensu inferiorum, inquit, ætatum sit. sed doctiss. Munkerus in dissertatione de Hygino ostendit ex Salustio & Attio veteres etiam, licet rarius, *aestimo* hoc sensu usurpasse. Attii versus apud Festum in *Probrum* hic est.

*Qui nisi probrum, omnia alia indelicta æstimant.* Sed & Phædrus ipse IV. 17. 15. *Turpe æstimantes.* Cum vero simplicibus pro compositis uti amet, & in codicibus sit *magis*, non *mage*, quod frequens quidem apud Comicos, sed extra eos haud facile invenias; bis nempe occurrit in Lucretio, in Propertio ter, semel in Virgilio, in Ovidio semel, in reliquis poetis, quod sciam, ne semel quidem. hæc faciunt ut putem receptam lectionem servandam, vel legendum,

*Ridicule dictum magis hoc, quam vere aestimo.* B. quidem, ne Phædrus in hac causa sibi testis advocetur, mutavit *æstimantes* in *autumantes*, & eodem modo,

modo, procul dubio, Attii & Salustii exempla de-  
LIB.III.  
formari vellet. cum tamen illa voce nullus, quod  
sciam, Poeta usus sit a Plauto usque ad Senecam,  
nisi Horat. semel. Serm. II. 3. 45. Sed nec in illis  
hac forma occurrit, neque est vis ejus prorsus ea-  
dem. Quo teneas nodo?

*Successus ad perniciem multos devocat.* MS. V. 1.  
*sæpe multos.* *sæpe* verissime dixit Heins. esse  
variā lectionem. Sed B. pro summo suo acumi-  
ne ex *sæpe multos* extudit *stultos*, quod æquo jure  
si versus pateretur, reponere poterat, I. 20. 2.

*Sed ad perniciem quoque mortales devocat.* Sed  
*stultos* ait vir doctiss., factum esse ex *sæpe multos*  
compendio scribendi: utinam dixisset quale id com-  
pendium esset, ego enim tam tardus sum, ut divi-  
nare nequeam.

*Æsopo quidam petulans lapidem impegerat:*

2.

*Tanto, inquit, melior.* Hic quoque B. importune  
ut ingerit ante *quidam*.

*Quam tarda es? inquit. non vis citius progredi?* VI. 2.  
Mira profecto sunt, quæ hic B. si *TARDA ES*, le-  
gis, *dicis mulam tardigradam, sive naturaliter incessu*  
*tardam*. Quid vero, num ille hoc dicit, qui tan-  
tum interrogat, aut increpat? sed pergit Vir doc-  
tiss. Cur igitur ait, *non vis?* cum *tardam* tarde in-  
cedere, non voluntatis sit, sed necessitatis. reponit  
igitur, *Quam tarde is?* Et ingratum sonum efficit  
*is—vis*. Quid vero Terentio faciemus? Heaut.  
IV. 5. 28. *vab quam tardus es?* At Romulus in hac  
fabula, *Quam tarde ambulas?* quid si? Anonym.  
quidem Phædri verba plurimum servat; non ita  
Romulus. Sed pone alteram lectionem meliorem  
esse, num e suo penu reponit Vir doctiss.? Audi-



LIB. III. amicus Gudius. MS. Remense *Quam tarde, inquit;*  
 III. an, *quam tarde is, inquit.* sed retineo potius vul-  
 gatam.

3. *Vide, ne dolore collum compungam tibi.* B. *dolore*  
*hoc, inficete.*

6. *Jugum flagello temperat lento meum,*

*Et lora frenis continet spumantibus.* In secundo  
 versu Codd. *lora*; Praschius, *ora frenis*, idemque  
 vult Grævius, ad Hesiod. c. XVII. utrumque eo,  
 opinor, induxit illud Horatii, Od. I. 8. *Gallica nec*  
*lupatis Temperat ora frenis.* atque hanc lectionem  
 reposuit Burmannus, non & *lora* quam pro *Bur-*  
*manniana* dedit B. sed, ni fallor, *jugum* in prior  
 versu ostendit *lora* recte se habere. Quam bene  
*JUGA* & *LORA* conveniant, ostendunt illa Virgilio  
 Æn. V. 146. *Nec sic immissis aurigæ undantia LO-*  
*RA concussere JUGIS, pronique in verbera pendent.*  
*Ora* quidem *temperat, coercet, torquet, ligat,* dici  
 Grævius ostendit; sed *ora continet*, nemo, quod sci-  
 am, dixit. frequens vero esse, *lora tenere, corripere,*  
*remittere, loris uti,* docuit Gudius. Bentleius vero,  
 ut hanc correctionem tueatur, *sic, inquit, utrumque*  
*versum refingo.*

*Tergum flagello temperat lento meum,*

*Et ora frenis continet spumantibus.* cum dicere de-  
 buerat, sic refingendum censuit Burmannus. Sic  
 enim ille, *jugum*, dici, *temperare*, ut Horatio, *ora*  
*frenis*, vix posse puto. Quare corruptum locum  
 (puto) & considerandum do, an non forte legen-  
 dum sit,

*Tergum flagello temperat lento meum.* Quam pu-  
 dendum hoc & ingenuo homine indignum, tam  
 aperte furta facere, & aliorum emendationes ante  
 omnium oculos positas sibi perfrecta fronte arrogare?

Namque

Namque ubi strigandum est, & ubi currendum, scio. LIB. III.  
MS. Nam ubi tricandum, & ubi currendum est, 9.  
scio. hoc positu est, ut ex MS. bis citat Gudius, p.  
215. & p. 283. & sic editt. vett. *Trica*, teste No-  
nio, sunt impedimenta, a *trici*s autem *tricari*, quod  
significat *αασγδεν*, *ινειν* in Gloss. Philoxeni. &  
*intricare* est *impedire*. Et hanc lectionem reponit  
B. sed movet me tot Eruditorum auctoritas, qui  
Gruteri emendationem amplexi legunt *strigandum*,  
ut saltem de eo dubitem, cum quantum video,  
*tricari* & *trica* in malam tantum partem accipi-  
antur. hæc ipsa vox de *mula* usurpatur in Cata-  
lectis Virgilianis.

Et inde tot per orbitosa millia  
Jugum tulisse, læva sive dextera

Strigare mula, sive utrumque cæperat. Et Senec.  
Ep. 31.

Ad honesta nitentes, quanto magis incubuerint, mi-  
nusque sibi vinci, ac strigare permiserint, admirabor,  
& clamabo, tanto melior, surge, & restriga (legit  
Scaliger, codd. *respira*) & clivum ipsum uno, si po-  
tes, spiritu exsupera. quem locum attulit Faber.  
Quod ad cetera hujus versiculi, cum lectionem  
MS. duplici mendo laborare putarent eruditi rati-  
one metri, pro *nam* reposuerunt *namque*, & verbo-  
rum ordine mutato, *strigandum est*, &. cum multo  
& faciliior & melior medicina fiat mutando *est* in  
*fit*. Sic enim secunda in *currendum* acuetur, ut in  
*strigandum*, quod longe venustius, quam si accentus  
duplex in idem verbum cadat, in primam sc. &  
tertiā, quod in trisyllabis sedulo vitandum, nisi  
media syllaba brevis sit. Hac vero emendatione  
admissa, altera nihil opus est: metrum enim con-

**LIB. III.** stabit secundam in *ubi* producendo. & sic numeri ni fallor, ad rem magis erunt accommodati; tarde nempe procedent, *ubi strigandum*, celeri autem pede, *ubi currendum*. B. quidem reponit, *Nam & ubi tricandum, & ubi currendum sit, scio*. Ut *ubi* utrobique accentum habeat in prima, sive, ut ille loqui amat, *Ictum*: (de qua voce mox videbimus.) *hoc enim in repetitione*, inquit, *venustum*, &, ad 1. 29. 7. *hoc in repetitione attendi solet*, & hujus gratia multa Terentii loca pro arbitrio immutavit, cum tamen longissime absit, ut hoc Poetæ constanter fecerint. In omni Poetarum genere in utraque lingua, nullo negotio inveneris in contrariam partem exempla. En unum ex Tibullo II. 3. 27, in *UBI*, *Delos ubi nunc Phæbe tua est? ubi Delphica Pytho?* sed non jam vacat congerere exempla. addam tantum e Græcis γνώμην unam, quam si Vir doctiss. in animo habuisset, cum ad Phædrum scriberet, notæ ejus, ut ut nunc brevissimæ, adhuc tamen breviores multo fuissent.

Η λέξις πὶ σγῆς κρείττον, ἢ σγῆν ἔχει. *ubi σγῆς* accentum habet in prima, *σγῆν* in secunda, vel ut cum Bentleio loquar, *Ictum*. Horatius nempe de Trimetro Iamb. dixit, *cum senos redderet ictus*. Art. Poetic. 253. Hinc *ictus* viro doctiss. in Schediasmate de metris Ter. est accentus quo longa Iambi syllaba tollitur, sive acuitur, qui inde “ Ἀρσις  
“ etiam sive *Elevatio* appellatur, quod in iisdem  
“ syllabis, quibus Tibicen pedem accommodabat,  
“ Actor vocem acuebat ac tollebat. In Thesi au-  
“ tem sunt ceteræ syllabæ, quæ ictu destitutæ mi-  
“ nus idcirco audiuntur. Hos ictus sive Ἀρσις,  
“ magno discentium commodo, nos primi in hac  
“ Editione

“ Editione per accentus acutos expressimus.” Hoc LIB. III. vides magnum esse hujus Editionis arcanum: in his tamen nihil non falso & absurde dictum est. *Ictus* enim, sive *Percussio*, qua voce Cicero & Quintilianus hac in re utuntur, non est *accentus*, nedum *Ἀρσις*, sed dimensio per digiti vel pedis motum totius temporis sive intervalli, quod pedi integro pronunciando infumitur: *Ἀρσις* vero & *Θέσις*, i. e. pedis vel digiti *sublatio* & *positio*, sunt duæ percussiones partes. Hinc Diomedis *Pes* est sublatio ac positio (non vocis intentio & remissio) duarum aut plurium syllabarum spatio comprehensa: vel poeticæ dictionis duarum ampliusve syllabarum cum certa temporum observatione modus, recipiens *ἄρσιν* & *θέσιν*, id est, qui incipit a sublatione & finitur positione. Et exinde in Iamb. prior syllaba in *Arsi* seu *sublatione* esse dicitur, longa vero in *Thesi* seu *positione*. *Ἰαμβοῦ*, inquit Aristides, *ἡμισείας ἄρσως καὶ διπλασίας θέσως*. Quod si Iambicus, ut trimeter, spectetur, & proinde sex illius pedes tres tantum habeant percussiones, pedes impares in *arsi* sunt, pares in *thesi*. Hæc, opinor, latius deducunt, qui doctissimi viri Schediafma sibi excutiendum sumserunt. Sed hæc pauca satis ostendunt virum doctiss. de *Ictu*, *Arsi* & *Thesi* ne verbum quidem dixisse, in quo non turpiter erraverit. Usque adeo Lectores suos, pro stupidis & bardis, pro *ἀμύσις* & *ἀναλθαλήτοις* habet, quibus quidvis imponere in his reconditis literis sibi licere, secure confidit.

*Quam dulcis sit libertas, paucis proloquar.* Ano. VII. 1. nym. etiam *dulcis*, sed B. dedit auctor *dulce*. Hoc nempe viro doctiss. venustius videtur. cui si oppo-  
nas



LIB. III. nas V. 5 41. *Sed temperatæ SUAVES sunt argutie,*  
regeret, ibi legendum *suave*. Quid hoc homine  
facias ?

3. *Forte occurrit. salutantes dein invicem*

*Ut restiterunt, unde sic, quæso, nites ?* Ipsa numerorum inconcinnitas ostendit, priorem versum in mendo esse. MS. *dein salutantes invicem*. Unde facile veram hujus partis lectionem eruas. *dein SALUTANT SE invicem*, duabus ultimis literis in *salutantes* inversis. Sed tum versui deest syllaba ; facillima emendationis ratio quæ mihi succurrebat, erat ut legamus pro *occurrit*, *occurrit*. cum enim tot alia composita a *curro* præterito servant augmentum, cur non & *occurro* ? Sed si id se tueri exemplis nequeat, legerem *occurrebat*. *Guyetus, occurrit forte*, sed *forte* non solet post verbum collocari. B. parum sollicitus de exemplis reponit, *occurrit*. sed mira est, quam dedit, posterioris partis emendatio.

— *dein SALUTANS, invicem*

*Ut restiterunt. Ut invicem restiterunt*, uterque se. simul ; ne cane progrediente, frustra lupus hæc loqueretur nullo audiente. Qualis hæc ratio ? nonne *restiterunt* absque *invicem* clare indicat utrosque restitisse ? Alterum vero, *se salutant invicem* cuivis se probaverit, qui solet *salutantes* resalutare.

13. *Quanto est facilius mihi sub tecto vivere,*

*Et otiosum largo satiari cibo ?* B. cur quæso, *facilius* ? quod tam dura lege conceditur, ut lupus conditionem recuset. Quid autem agebat Vir doctiss. quod non animadverterit, *lupum*, cum hæc diceret, conditionem istam nondum scivisse ? Ille igitur re-  
poni

poni vult *utilius* ; vel si quovis modo *facilius* reti-  
nendum sit, hoc modo, inquit, refingas licet.

CUR PATIAR *nives* ? pro nunc *patior*.

Quando est *facilius* mihi sub *testo* vivere ? qua  
emendatione omnis loci venustas tollitur, quæ a  
*Quanto* unice pendet. In altero versu Heins. mal-  
let *otiose* ; cui accedit B. ne pro dativo accusati-  
vum ponas. Sed vanus, opinor, iste metus, cum  
hæc constructio exemplis non destituatur. Ano-  
nym. *Otiosum* satiari.

*aspicit*

*Lupus a catena collum detritum canis.* Heins. *ca-*  
*ni*, quod reponit etiam B. sed hoc quoque Heinsii  
esse dissimulat. 15.

*Præcepto monitus sæpe te considera.* Mallet Scheff. VIII.  
*Præcepto* hoc, quod arripuit B. sed plura exempla  
apud Phædrum ostendunt articulum recte omitti  
posse.

*Itidemque insigni & pulchra facie filium.* B. *Insig-*  
*nis*, si in laude est, majus quid est quam *pulchra*, &  
male locum priorem occupat, sententia decrescen-  
te ; ideoque reponit,

*Itidemque ingenua & pulchra facie filium.* At 3.  
manifestum est Phædrum voluisse dicere, *faciem* in-  
signiter *pulchram* ; minima igitur mutatione rectius  
legas, *Insignem pulchra facie*. Sic Virgil. IX. 336.

*Luferat INSIGNIS FACIE, & iterum 583.*

*Hi speculum, in cathedra matris ut positum fuit,* 4.

*Pueriliter ludentes forte inspexerant.* Sic Salmas.  
locum hunc emendavit, cum prius legeretur *His &*  
*suppositum* (quod etiam pro suo dedit Faber) verif-  
sime opinor. error enim utrobique ortus est ex vi-  
cinia *et s*, quod Librarii geminum pro simplici  
dedere.

**LIB. III.** dedere. Ut positum fuit, videtur dici, ut apud Græcos *ὡς ἐστίν*, & Latine sicut erat. B. contra, indignum hoc, inquit, est tanto auctore; & pro fuit reponit *sue*, ut nempe istud ut pro more aliorum traheret, & cum *inspexerant* conjungeret, quod a Phædri mente, ut sæpe dixi, alienissimum.

8. *Accipiens, quid enim? cuncta in contumeliam. Quid enim est quidni enim? ac si dixisset, quidni enim ita accipere?* Aliter accipere se non posse existimabat. B. agnoscit *quid enim*, apud Horatium, Virgilium, aliosque reperiri, sensu tamen, cui huic loco non convenit, quis vero sensus ille sit, non dicit; sed pro arbitrio reponit *quippe*, ut I. 28. 7. *tuta QUIPPE ipso loco.*

9. *Ergo ad patrem cucurrit læsura invicem.* MS. *decurrit*, quod cur mutaverint in *cucurrit* nescio, cum id melius conveniat cum aliis verbis, *sustinet, criminatur*, quibus interponitur, recte igitur B. reposuit.

12. *Amplexus utrumque ille, & carpens oscula.* MS. *Amplexus ille utrumque*, quæ melior collocatio, quia est simplicior & numerosior, merito igitur revocavit B.

15. *Tu formam ne corrumpas nequitie malis;*  
*Tu faciem ut istam moribus vincas bonis,* Fab.  
 IV. 5. Phædrus dixit,

—formosos sæpe inveni pessimos,

*Et turpi facie multos cognovi optimos.* In hac autem lectione Codices consentiunt, nec eruditorum quemquam hactenus offendit, quod *Tu, Tu* dixerit, non *Te, Te*, quod reposuit B. absque ulla necessitate, ut infra ostendam. Illi etiam displicet *vincas*. *Vincere*, inquit, *faciem*, quid hic faciat, nullus videat,

deo. Ejus igitur loco sufficit *penses*. quid enim? Lib. III.  
 nonne Sappho dixit, *Ingenia formæ damna rependo*  
*mææ*. At quæ hæc consequentia est? *Penses* dicere  
 potuisset hoc exemplo, igitur *vincas* dicere non  
 potuit. Quod si vitia virtutibus *pensare* liceat di-  
 cere, licebit, opinor, & *æquare* dicere, juxta illud  
 Hadriani Junii Epigramma quod huc attulit Hoog-  
 stratan. *Per speculum formæ vitium virtutibus*  
*æques*. Quod si *æquare*, cur non & *vincere*?  
 Quam locutionem optime explicavit Scheff. his  
 Curtii. *Vicit gratiam meriti sceleris atrocitas*. i. e.  
 plus apud Alexandrum valuit atrocitas facinoris  
 quod perpetrarat Spitamenis Uxor virum obtrun-  
 cando, *quàm gratia, quæ in semet ingens erat, quod*  
*transfuga & proditor tantis rebus injecturus moram,*  
*interfectus esset, ideoque jussit illi denuntiari, ut cas-*  
*tris excederet*. Si ad hoc exemplum *vincas* explices,  
 sensus erit, ut filia mores suos tam sollicitè  
 curaret, ut eorum bonitas animis hominum conciliandis  
 plus valeret, quam faciei turpitudine in contrariam  
 partem; nec tantum gratiæ apud eos facie amitteret,  
 quantum moribus lucrifaceret. Sed quid si concedamus  
 hoc paulo durius dici? non alia ejusmodi paucula  
 apud Phædrum occurrunt? ea certe acutissimorum  
 hominum fuit sententia, ut dixi ad I. 17. 8. Græci  
 hac de re dixere, *ἰσχυροῦς, ἰσχυρῶς, καλῶς ἐπιτελευτῆσαι*. Huc  
 vero apprime facit locus Senecæ Quæst. Natur. I. 17. *Inventa sunt*  
*specula, ut homo ipse se nosceret. multa ex hoc conse-*  
*cuta: primo sui notitia, deinde & ad quedam consi-*  
*lium*. *Formosus ut vitaret infamiam; deformis ut*  
*sciret redimendum esse virtutibus quicquid corpori de-*  
*esset, &c.* Plura hujusmodi loca congeffit doctissimus  
 Menagius



Lib. III. Menagius ad Diog. Laert. L. II. S. 33. Hic vero e Seneca locus egregie, ni fallor, facit ad confirmandum *Tu, Tu*. Miror vero, quid sibi velit Vir doctiss. his verbis, *Nequitiae malis*. perperam mutant. Qui enim sunt, qui mutant? erat quidem cum Schefferus legendum putaret nequitiae *maclis*. Sed hanc conjecturam ipsi postea displicuisse pluribus dicit, cum oppositio plane postulet *malis*, ut respondeat *bonis* in altero versu. *perperam* igitur observat Vir doctiss. alios hoc *perperam* mutasse.

X. 1. *Periculosum est credere, & non credere*. B. & credere & non credere, Sententia, inquit, gratias agente. Sed nec est facile abesse potest, nec simile in Phædro est exemplum.

5. *Ergo exploranda est veritas multum, prius*

*Quam stulta prave judicet sententia*. Ad hæc Scheff. conjungunt vulgo, *multum prius*, sed illud *multum* ad *exploranda* referendum; *multum* enim est *diu, bene*. Sed alterum versum nec ille, nec alii tangunt, quod miror; cum sententia non postulet *quam* sed *ne*, nisi *prius* acceperint pro *potius*. *Veritas* bene *exploranda* est *prius* quam judices, *ne* prave judices. Hoc est quod auctor voluit. Sed Bentleio hæc mutatio non satisfacit, nisi *prius* quoque tollas, & ejus loco reponas *diu*; nullam aliam ob causam, nisi quod *multum* & *diu* sæpe conjuncta sunt. Sed *prius*, ni fallor, longe melius.

7. *Sed fabulosa ne vetustate elevem,*

*Narrabo tibi, memoria quod factum est mea*. Cum hæc non satis sana eruditio viderentur, Praschius inseruit hæc post *ne*, sed contra codices. neque sic sententia recte se habet. *Elevare* est *extenuare, contemnere*. Sic IV. 2. 5. *Qui facere quæ non possunt,*

*sunt, verbis elevant.* Hic autem pro *elevem*, Guyet. LIB. III. conjicit legendum, *elevēs* vel *elevant*, quod posterius ad scripturam propius, sed cum tibi versu altero sequatur, malim *elevēs*. Pro *vetustate* vero MS. teste Gudio, *vetustatem*, recte certe, cum *elevēs* sit *actīvum*: qua lectione recepta necessario legendum *fabulosam*. nullus in Librariis facilior lapsus, quam additio vel omissio *re m*, finalis præsertim, cum non plene scribere solerent, sed lineola supra posita notare, ut dixi plus semel. *Fabulosa* etiam cum *vetustate* conjungi nemo non videt. Sic Justin. *fabulosa est antiquitas*. II. 6. & IV. 1, ut ad locum monet Gronovius. legendum igitur

*Sed fabulosam ne vetustatem elevēs.* quod pro suo dedit B. tacito Guyeti nomine.

*Seductus in secretum a liberto suo.* Cum sententiæ desit *est*, Rittersh. legendum putavit *seductus est*. Cum vero hunc archaismum non tulerit Phædri ætas, melius inserit B. post *liberto*. Sed nescio, an hæc additio sit prorsus necessaria. deest certe pariter *est* IV. 16. 3. & 24. 8. Sed ista forte loca non satis sana, addam igitur exemplum ex Horatio, Carm. I. 3. 34.

EXPERTUS vacuum Dædalus aera Pennis non homini datis.

*Qui dum de puero multa mentitus foret.* Hic iterum peccat Vir doctiss. in Burmanni textu citando, cum ille, non *Qui dum*, sed *Qui cum*. frustra igitur monet, eruditos jam diu reposuisse *cum*.

*Subsedit; deinde noctu subito januam.* Nihil certe hic culpandum, B. tamen reponit *dein de nocte*. Quod, inquit, *concinnius est, ideoque & verum*. Nihil veterum scriptis corrumpendis efficacius tam paucis

11.

13.

20.

**LIB. III.** paucis verbis dici potuit. Vide enim, quam absurdus principii hæc emendandi ratio nitatur. primo supponit Veteres quicquid vellent, tam bene & eleganter dixisse, ut idem melius dici non possit: quasi omnes pari essent ingenio & judicio, & quisque sibi omnibus horis; quorum utrumque falsissimum. Dein, id maxime concinnum esse, quod editori, dormitanti forsan, vel aliud agenti, *homini* certe & proinde erroribus obnoxio ita videbitur. At aliis forte Criticis hanc emendandi rationem non præcipit, sibi que uni sequendam censet, ut Criticorum deo, cui TO BEATION semper feliciter investigatur. Sed & ipse *homo*, & vel dormire, vel festinato & negligenter, ne quid gravius dicam, sæpe agere, palam testantur omnibus paginis hæc in Phædram Notæ. Sed parum est has ejus notas in testimonium adhibere; hæc veterum scripta corrigendi ratio, seu potius insania, quot errores, quot hallucinationes pepererit, quam fæde interpolarit, omnia viri doctiss. scripta plurimis, iisque clarissimis exemplis indicant. *Quod concinnius est, ideoque & verum.* Cum verba hæc serio mecum recogito, simulque animo obversatur nuperum viri doctiss. propositum de sacro *Novi Fæderis* Codice edendo, textuque ejus de novo ad suum ipsius arbitrium refingendo, non possum non plurimum bonis omnibus, Sanctæque Religioni & Ecclesiæ Christianæ gratulari, quod ab instituto illo jam penitus depulsus videatur. Quid enim a Critico ita animato, & insanum hoc emendandi principium professio expectandum erat, nisi *Testamentum* vere *novum*? Qui, in *Specimine* quod in publicum dedit, in uno. eoque brevi capite emendationes

ditiones sexaginta ausus est facere. Qua servata LIB. III.  
 correctionum ratione, in toto opere immutata fu-  
 issent minimum viginti millia locorum. Hoc illi  
 futurum erat AUDACIAI COLUMEN. Quæ igitur  
 non debentur gratiæ doctissimo & politissimi in-  
 genii viro Con. Middletono, qui Animadversioni-  
 bus suis, eruditis, nervosis, elegantibus, acutis,  
 quibus istud *Specimen* exagitavit, sacrum Codicem  
 tam temerariis manibus feliciter eripuit; & sibi  
 doctorum omnium plausus meritissimo reportavit?  
 Sed ad Phædrum redeo.

*Lucerna adlata.* Heins. *mallet illata.* quia sic 29  
 Ovid. Curt. Apuleius, alii. & hoc reponit B. cum  
 tamen *lucernam afferre* sit certe Latinissimum.

*Ut adjuvaret juris-jurandi fidem.* i. e. ut ipsorum 40  
 religioni subveniret, sive ipsis, qui jurati erant ju-  
 dices, & interventu suo provideret, ne per impru-  
 dentiam male judicarent, atque ita violarent jus-  
 jurandum, quod dederant secundum leges se judi-  
 caturus. Sic. Gronov. recte, sententia clara &  
 aperta. Adeo tamen hic cœcutiit B. ut pro his  
 reponeret, nullo prorsus sensu, *Ut advocarent ju-  
 risjurandi fidem.* Cum & loci sententia, & quod  
 sequitur, IPSOS *quod error implicuisset criminis*, plane  
 ostendant oppositionem hic esse inter *Augustum &  
 Judices*, qui cum ipsi impliciti hærent, orant ut  
 causam ad se advocaret. Quæ autem viro doctiss.  
 causa fuit tam bellæ emendationis? Dixit, inquit,  
 Phædrus in re non dissimili; IV. 4. 20. FIDEM  
 ADVOCAVIT *jure neglecto parens.* cum tamen ibi  
 manifestum sit disjungi *fidem & jus*, quæ hic con-  
 juncta sunt; quid quod non ibi *jusjurandum* sit, sed  
*jus*, i. e. putavit parens, ut recte explicat Gronov.



LIB. III. sibi ex *æquo* & *bono* agendum, quando ad *literam* interpretari commode scriptum non poterat. Quia vero aliquid inter duo loca est similitudinis, ideo Bentleio iudice alter ex altero refingendus; atque hæc solennis illi emendandi ratio. Vel auctor ipse sc., vel alius, *ita scripsit illic*; *ita* igitur scripsit & *hic*: quasi omne *simile* esset *idem*, aut etiam *idem* non diversis modis efferri potuisset. fœcundus hic pravarum emendationum fons, unde innumeri errores in doctiss. viri scripta Critica profluxerunt.

47. *Quod si damnanda perscrutatus crimina*

*Pater familias esset, si mendacium*

*Subtiliter limasset, a radicibus*

*Non evertisset scelere funesto domum.* In primo versu *damnanda*, cum præcessisset *damnandum*, ingrate & insulse repeti nemo non videt. In corrigendo autem omnes, ni fallor, frustra sunt, dum quærunt vocabulum, quod ad *damnanda* scriptione proxime accedat. Inde alii *clam tanta*, alii *tam infanda*, alii *enodanda*, alii alia. cum enim præcedat, MISERANDAM potius, quam DAMNANDAM existimo: non modo ejusdem vocis, sed ejusdem etiam soni repetitio, eaque trina, ingrata auribus accidat necesse est. *andam and' anda*. Veram lectionem, quæcunque fuerit, intercidiſſe opinor, & *damnanda* verſui ſupplendo locum ejus nescio quo caſu occupasse. Cum igitur non ex affinitate ſcripturæ, ſed ex ſenſu ſolo vera lectio eruenda ſit, ſi verſus hic cum ſequentibus diligenter conferatur, videbitur, opinor, adverbium aliquod ante *perscrutatus* poni debere, ut mox *subtiliter* ante *limasset*, legendumque, *Quod si penitus perscrutatus crimina*: ſequente autem verſu pro *mendacium* rectius forte *mendacia*, ut *crimina*; sic

fic enim v. 13. de puero PLURA *mentitus foret*, LIB. III.

*Et plura de flagitiis castæ mulieris.* In tertio cum Rittersh. Fabro, Burmanno, aliis, distinctionem puto ponendam post *limasset*, ut *a radicibus* sequentibus adjungatur; cum utrumque & *subtiliter* & *a radicibus* unum verbum odiose oneraret & impediret. adde, quod notiones iis subjectæ nimium quantum inter se differant. Quod autem ad *limasset*, frustra id sollicitatur, cum teste Nonio *limare* sit *exquirere*, a lima dictum. Investigatio sc. accurata tanquam lima, fucum omnem quo mendacium obductum est, deterit, & nudum exhibet. Cum Nonio vero consentiunt Glossæ vett. *limatur* (legendum, opinor, *limat*) *rimatur*, ῥιμάω. Quodque magis firmat hanc lectionem, *subtilis* & *limatus* arctissima quadam necessitudine sæpissime conjuncta sunt. Guyetus quidem *limare* ductum putat a *limus*, a quo *limo*, *collimo*, i. e. visum dirigo in scopum. Unde *limare*, diligentius intueri, ab iis qui limis ictum sagittæ destinant. Sed rectius, opinor, Nonius a *lima*. Videamus jam, quid ad locum hunc B. Primum pro *damnanda* reponit *cunctando*; quamobrem vero ita reponit? Quia Fabius CUNCTANDO *restituit rem*, i. e. cessando, nihil agendo, a præliis abstinendo. & *Nulla unquam de morte hominis cunctatio longa est.* Juvenal VI. 120. i. e. nulla mora. egregia sane argumenta, quasi Phædrus velit *per-scrutationem* debere deferri, aut lente peragi. quis unquam sic locutus est? quis *cunctando investigare*, vel *scrutari* dixit? Emendationem infeliciorem non vidi: Dein versu tertio pro *limasset*, *rimatus*, & huc trahit etiam *a radicibus*, nempe, quia Plautus dixit, *Quod si exquiratur* usque ab stirpe *auctoritas*.

LIB. III. Sed ne dicam Gronovium & Burmannum putare, auctoritati ab stirpe conjungendum esse, & fumentum pro primo auctore, idem Plautus Aul. II. 2. 72.

*Si hercle ego te non elinguandam dedero usque* AB RADICIBUS. *Rimatus* autem reponit, quia, ipso iudice, *limare mendacium* nihil aliud est, quam ita expolire & refingere, ut fidem mereatur. hæc ille, omnia, opinor, male.

57. *Aut gratiæ subscribit, aut odio suo.* Quod Phædrus *odium*, Seneca *offensam* dixit, de more Claudii, *nihil offensæ vel gratiæ dabitur.*

XI. 4. *En, ait, hoc unum est, cur laborem validius.* Heins. *Quin ait,* cui accedit B.

XII. 1. *In Sterquilinio,* (Burm. Sterculinio) *pullus gallinaceus.* Salmas. *Sterquilino,* vel *Sterculino.* cum versus ratio vulgarem lectionem repudiet. sic Gudianus; ex quo reponit B. *Sterculino.*

2. *Dum quaerit escam, margaritam repperit.*

*Faces indigno, quanta res, inquit, loco?* Hæc Benteio videntur laxa & hiantia, quæ veram tamen Phædri manum referunt. Ille igitur pro more *Ut ingerit post margaritam.*

4. *Hoc si quis pretii cupidus vidisset tui,*

*Olim redisses ad splendorem maximum.* Hoc, *te* sc. *hic jacere.* Et sic uterque Cod. Rem. & Pith. pro *maximum* vero in secundo versu, Neveletus ex Rimicio mallet *pristinum*, quod habet & Nilantii Romulus. Hoc igitur reposuit B. tacito Neveletii nomine. in priore autem versu pro *Hoc, Te;* quia sic Romulus. *Si aliquis cupidus invenisset te, gaudens te confestim rapuisset,*

*Ego*

*Ego qui te inveni, potior cui multo est cibus,*  
*Nec tibi prodesse, nec mihi quicquam putes.* Hæc  
 pro Burmannianis dat vir doctiss. At ille versum  
 priorem sic exhibet.

*Ego qui te inveni? potior cui multo est cibus?* at-  
 que hoc, auctore vel Scheffero, vel Gudio, qui dicit,  
 hanc orationem esse hominis cum admiratione in-  
 terrogantis, & interrogationis notam apponendam  
 in fine versiculi, *Qui vero esse pro quomodo.* Sed  
 male procul dubio. vulgata lectio retinenda, nisi  
 quod in secundo versu *tu* reponendum sit ante *mibi*;  
 & sic ad libri marginem annotaram: quod jam vi-  
 deo placuisse etiam Ursino, nisi quod ille *tu* post  
*mibi* collocet. firmant vero hanc lectionem & Ano-  
 nym. & Romulus, quorum ille, *Nec tu mihi,*  
*nec ego tibi*; hic, *nec tibi ego prorsum, nec tu mihi.*  
 Heins. pro *qui*, *quia*, vel *quod* & *potes*. utrumque,  
*quod* & *potes*, arripit B. & in textum reponit,  
 quia oratio illi solæca est, & pro *potes* requiritur  
*possum*. quod nollem a tanto viro dictum; Cum  
 enim *ego* & *tu* hoc ordine ponuntur, verbum cum  
 cum posteriore debet convenire. Ut apud Plau-  
 tum,

*Tu me, & ego te, qualis sis scio.* Aul. II. 2. 40.  
 quod exemplum attulit Scheffer.

*Apes in alta quercu fecerant favos.* MS. teste XIII. 1.  
 Gudio fecerunt. quod reponit B. male, opinor; sed  
 & ut inserit post *quercu*, quo insigniter versum de-  
 turpavit.

*Tunc illa talem sustulit sententiam.* MS. *sententia.*  
 cum tollere *sententiam* non alias dici observarent  
 eruditi, varie hunc versum immutarunt. alii *Tunc*  
*illata rem*, vel *Tunc lata litem*. alii, *tunc illa litem*—



LIB. III. *sententia*. Scheff. *Tunc illam eis tulit*. sed typographi, opinor, vitio, pro *Tunc illa talem eis tulit*. Heins. *Tunc illa talem lis tulit sententiam*. B. lectionem quam tertio loco posui, amplectitur, *Tunc illa litem sustulit sententia*. nisi quod *bac* inferciat post *litem*. Ego cum Ritterhusio & Fabro nihil hic mutandum censeo, compositum enim pro simplici adhibitum videtur *tulit* pro *sustulit*, quod malim, quam hic alludi ad ἀνεῖλεν Græcorum, de oraculorum responsis usurpari solitum, quod voluit Faber.

17. *Si pactam fuci non recusassent fidem*. *Pacta fides* Senecæ, Hippol. v. 953, est *promissum*; hic vero *pactum*, quod recusasse dicuntur, quia ad *Vespan* rem deferre mutuo consenserant. Bentleius vero nec, quid sit *pactam fidem recusare*, scit, nec ullum hic pactum invenit. & verbis his ejectis in eorum locum sufficit *legem datam*. Quis insanam hanc licentiam patienter ferat?

XIV. 9. ——— *Tum victor sophus*. Sic IV. 16. 8. *Tum gubernator SOPHUS*.

10. *Cito rumpes arcum, semper si tensum habueris*. Sic Amasis apud Herod l. 11. c. 69. Εἰ γὰρ δὴ καὶ πάντα χρόνον ἐν τεταμμένῳ εἶν (τὰ τόξα) ἐκείνῳ ἀν. Et Apul. Miles. 1. *Formido ne nervus rigoris nimietate RUMPATUR*. quæ loca attulit Rigalt. *cito*, i. e. brevi spatio. *semper si tensum*, id est, nisi per intervalla relaxes. B. vero hæc damnat. *Sententia*, inquit, perabsurda; *si semper tensus*, quomodo, *cito rumpetur*? egregie. reponit igitur,

Corrumpes arcum, semper tensum si habueris. quanto alterum fortius, tanto, opinor, putabis melius,

Sic

*Sic ludus animo debet aliquando dari,*

*Ad cogitandum melior ut redeat tibi.* Vett. Editt.

*Lusus & debent.* Sed Rittersh. metri gratia *debet.*  
& pro *lusus* Guyetus *ludus.* ut Horat. *animo dare ludum.* in secundo versu, pro *tibi*, Tollius ad Cic. pro Archia *sibi*, teste Hoogstratano. Sed Heinf. malebat *tibi*. B. Tollo accedit, quia *animus cujusque is est quisque.* Et si ita Phædrus scripsisset, nemo certe reprehendisset; sed cum Codices habeant *tibi*, nulla est idonea ratio cur ab iis discedatur. *tibi enim est in tuos usus.*

*Dein portat onus ignotum certis mensibus. ignotum,* XV. 5. quia ut v. 10. discitur, nescivit mater, *niger an albus nasceretur.* At cur ignotum? inquit, B. an quia in utero clausum, & nondum visum? Atqui eodem nomine & Cor, pulmones, intestina dici possunt *ignota.* Corrige. *Dein portat onus INGRATUM.* quid enim? nonne Catullus dixit,

*Ingratum tremuli tolle parentis onus.* Dixit quidem, sed de re ab hac alienissima. ibi enim *parentis onus* est ipse parens, qui amoribus filiae importunus intervenit; ut molestum igitur, auferri vult. vid. Cat. LXIX. 142. nihil ineptius afferri poterat, nec ineptiore de causa: quid enim *molestus senex* ad partorientis onus, aut quid simile *fœtui* est & *Intestinis*?

*Dulcemque sponte præstat benevolentiam.* Quæ verborum collocatio magis naturalis, *ἐμπαινεῖς*, & numeris melioribus, ne tot breves concurrant, quam si legas *præstat sponte*, quam tamen pro arbitrio reposuit B. non parvo, inquit, versus com-  
modo,

16.

LIB. III. *Cavoque ramo capere somnum interdiu.* Guyetus

XVI. 5. maluit *cavo muro*; Heinſ. *cavo rami*, cum *cavus* substantive accipiat<sup>r</sup> hac ipſa fabula v. 17. *egreſſa e cavo*. Sed recepta lectio, ni fallor, vera eſt; *ramus cavus* Latine dici nemo ſanus negaverit. *Rami* vero in arboribus vetuſtis ſæpe cavi ſunt ea parte qua trunco committuntur. Sed Bentleio aliter viſum eſt. *Ramus arboris*, inquit ille, non temere *cavus* eſt; dedit auctor *trunco*. Horat.—  
TRUNCIS.

*Labſa CAVIS iterare mella*, quod exemplum attulit Stephanus.

6. *Rogata eſt, ut taceret. Multo validius*. B. *Repone*, quod hiulea iſta connectat, *Rogata uti taceret*; peſſime.

II. *Dormire quia me non ſinunt cantus tui,*  
*Sonare citbara quos putes Apollinis.* In ſecundo verſu ad libri marginem adſcripſeram *citbaram*; quod jam video Guyetum quoque & Praſchium voluiſſe, quibus accedit B. ſed tacitis eorum nominibus. Heinſ. maluit *ſonari*. Sed aliud eſt quod in his verſibus obſervari velim; in utroque nempe quartum pedem dictione unica conſtare; & quinquaginta fere hujus generis in Phædro ſolo exempla ſunt. Sed obſervandum eſt quartum in his pedem vocem ſibi monosyllabam ſemper præpoſitam habere, vel quod in Trimetris eodem redit, duas breves. cujus ratio mox apparebit.

I. 1. 8. *ad meos hauſtus liquor.*

3. 12. *quos prius diſpexerat.*

16. 7. *quum dies advenerit.*

23. 4. *an cibo poſſit capi.*

5. *vis*

5. *vis meam præcludere.*  
 7. *me jubet benignitas.*  
 8. *ne mea culpa lucrum.*  
 27. 9. *o canis merito jaces.*  
 II. 1. 10. *pars tuæ modestiæ.*  
 2. 6. *dum volunt illi pares.*  
 4. 8. *quod vides quotidie.*  
 5. 5. *si tamen passum, volo.*  
 5. 7. *cum petens Neapolim.*  
 7. 14. *sunt opes obnoxia.*  
 8. 6. *ad necem cucurreris.*  
 II. 8. 18. *centum habet, si venerit.*  
 III. Prol. 11. *Quam rei domesticæ.*  
 48. *me velim nihilominus.*  
 57. *fit parens, musa Orpheo.*  
 3. 17. *da tuis pastoribus.*  
 10. 51. *nec tamen credat statim.*  
 16. 11. *non sinunt cantus tui.*  
 12. *quos putes Apollinis.*  
 14. 11. *quum voles erit utilis.*  
 18. 14. *quod tibi non est datum.*  
 IV. 6. 22. *te juvant nec fabulæ.*  
 24. *ne tibi molestiam.*  
 11. 7. *quia malis amicus est.*  
 12. 2. *est quidem sententia.*  
 3. *solet agi sinceritas.*  
 IV. 17. 36. *qui videt, culum olfacit.*  
 19. 26. *de tuo faciat lucrum.*  
 23. 3. *tu potes te laudibus.*  
 24. 17. & *dolens injuria.*  
 28. *vix pedem triclinio.*  
 25. 2. *ne tibi molestior.*  
 20. *tibi preces existimes.*  
 33. *quàm puer sententiam.*



## LIB. III.

V. Prol.

15. *si* volet malignitas.

Id. Poet.

5. *quam* bonis *præsentibus*.3. 11. *veniam* ei *dari* decet.4. 12. *est* bono, multis malo.5. 9. *se* genus *spectaculi*.23. *Et* statim *professus est*.25. *jam* favor *mentes* tenet.7. 6. *non* satis *memini* quibus.12. *dum* venit *curatio*.26. *hæc* fuit *sententia*.32. *homo* meus *se* in *pulpito*.10. 7. *cui* senex *contra* latrans.

Hinc videas quam temere vir doctiss. in Schediasmate de metris, de duobus mediis Trimetri pedibus verba faciens dicat *tertium quartumve non posse recte singulis verbis claudi*, cum tot exempla ostendant *quartum* optime sic claudi posse. si animadvertisset quid Faernus de hac re dixerit in libello de versibus comicis, intellexisset de tertio quidem pede (plerumque sane, non tamen semper, hoc verum esse; at de quarto pede idem ineptissime præcipi exempla † ubivis obvia docent. Hujus igitur pedis ratione sæpissime fallit illa *Metri-  
corum* observatio, Gellio memorata, XVIII. 15. in *Senariis* nempe *duos medios pedes* baud unquam *posse habere singulos integras partes orationis: sed constare eos semper ex verbis aut diviso, aut mixtis atque confusis*. Hanc autem observationem, de veritate ejus parum sollicitus, Vir doctiss. avide am-

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† In paucis *Trimetris Horatii* triginta sunt hujus generis exempla; in *Seneca* vero plus sexcenta.

plectitur, quod sententiæ suæ de *ictibus* in secunda LIB. III.  
 Trimetri dipodia vitandis favere putet, eoque ostendit se nec præceptum hoc *Metricorum* intra quos fines coarctandum sit, intellexisse, nec rationem ejus percepisse. Ille enim credidit hoc ideo præcipi, *ne ictus in ultimas syllabas caderent, quod in media dipodia fieri nec solet, & vix unquam licet.* Rarissime igitur, inquit, *semel atque iterum, sed magno sententiæ lucro, admisit hoc in Trimetris Terentius.* Sed si Vir doctiss. animo tranquillo, attento & a præjudicatis opinionibus libero, quæ dixit Gellius expendisset, non potuit fieri, ut hic tam turpiter hallucinaretur. Apud illum enim Metrici docent hoc de *hexametris* versibus non minus quam *Senariis*. Verba sunt, *In longis versibus, qui hexametri dicuntur, item in senariis animadvertunt Metrici duos primos pedes, item extremos duos, habere posse singulos integras partes orationis, medios haud unquam posse.* Quid vero, num ictus in causa sunt, quod in hexametris etiam hoc non liceat? fac periculum, & videbis nihil a vero longius abesse.

*Arma virumque ego dico, Trojæ primus ab oris.*  
 num ictus hic cadit in ultimas *dico & Trojæ*? omnis tamen modulatio versui ex eo perit, quod duo medii pedes integris verbis constant. † quartum

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† Quartum pedem integra dictione constare posse (præunte voce monosyllaba) tertius quartusque Bucolicorum Versus pulchre ostendunt.

*Nos patriæ fines, & dulcia linquimus arva :*

*Nos patriam fugimus ; tu Tityre lentus in umbra.*

LIB. III. quidem unica dictione constare licet, tertium non item, ideoque non utrosque. Quæ vero hujus ratio? non ictus, quos solos noster somniat, iis enim plane nullus hic locus; ratio vera atque unica est, quod sic versus cæsura legitima carebit, in qua tamen venustas ejus maxime consistit. Cujus vis quanta sit, nihil mirum est si Vir doctiss. non perceperit, cum de ea tam negligenter egerit, ut licet multum dixisse videatur, minus tamen re vera dixerit, quam quivis e trivio Grammaticus. Omnia enim huc redeunt, *eam fere cæsuram Romanis placuisse, quæ in priore tertii pedis syllaba fit.* Hoc est, Cæsura plerumque est penthemimeris; sed sæpe etiam est hepthemimeris, cujus in Phædro solo exempla sunt, opinor, plus centum quinquaginta; de qua ille tamen nihil. Sed ut ad Hexametrum redeam: Cæsura ejus pulcherrima est vel in longa syllaba post duos pedes, id est in quinto semipede, ut in *Sylvestrem tenui*; vel in trochæo post duos pedes, ut *Formosam resonare*. tum vero septimum semipodem, si paucissima excipias, integra semper vox claudit. Et hanc ob rationem tertius pes non debet vel unica dictione constare, vel *cum ea finiri*, si monosyllabam excedat; ut, *Arma virumque canebam*, cum non minus hoc etiam pacto cæsurae gratia pereat, versusque erit omni numero carens, & immodulatus. Atque eadem ratio est in *trimetris*, sive senariis; cæsura enim in iis debet esse vel in quinto vel in septimo semipede; melius autem prius, ideoque ibi plerumque fit. Quod si duo medii pedes, utrique integra orationis parte constent, neutra cæsura in tali versu locum habebit. immo nec tum habebit, si solus

tertius

tertius in voce integra desinat, nisi vox monosyll- LIB.III.  
laba sequatur. ut

*Nosse omnia hæc* SALUS EST *adolescentulis*. Tertius hic pes unico verbo constat *salus*, cum vero sequatur monosyllabum *est*, hoc pacto cæsura altera fervatur. hæc igitur ratio est, cur ne prior quidem mediorum pedum, ne dum uterque, debeat parte orationis integra constare, non ne ictus in ultimas eorum syllabas cadat : quod vera si causa hujus esset præcepti, valeret de quarto pede pariter ac tertio, cum tamen id non ita esse tantus e Phædro solo exemplorum numerus luculenter ostendat, apud quem ne unum quidem, quod sciam, occurrit, ubi pes tertius unico verbo clauditur. in illo enim. IV. 25. 2. *Primum esse ne tibi videar molestior*, mendum esse ad locum dicetur. in altero autem III. 9. 5. *E populo sic nescio quis, ut fieri solet*. *Nescio quis* pro unica voce habendum est. Idem vero quod in Phædro tam frequens esse ostendi, in Terentio etiam pluribus exemplis facile est comprobare. Quod enim Vir doctiss. dicat *semel atque iterum* Terentium hoc admisisse, in eo quoque gravissime fallitur. In illo enim reperies exempla plus octoginta, si ex tribus primis Fabulis de ceteris judicium fieri possit, ubi quartus Trimetri pes integra dictione conclusus est ; & circiter quadraginta sunt, in quibus hoc de pede etiam tertio verum est. Immo vero nec desunt apud Terentium exempla, ubi utrique medii pedes singulis verbis constant singuli. Quarti pedis quatuor sunt exempla vel in prima Eunuchi Scæna,

Vers.

1. *Quid igitur faciam ? non eam,  
ne nunc quidem.*

5. *Si*



5. Si quidem hercle possis, nihil prius, neque fortius :

32. Neque præterquam quas ipse amor molestias.

33. Habet, addas : Et illas, quas habet recte feras. quibus ad-  
dam unum atque alterum ex-  
emplum de tertio pede. Et  
unum quidem statim se offert.

Andr. I. 1. 37. Eorum obsequi studiis, adversus  
nemini. Sed, ut hunc locum  
nobis eriperet, modo prorsus  
incredibili Vir doctiss. corru-  
pit, delendo sc. quæ proxime  
sequuntur — adversus nemini,  
Nunquam præponens se illis : quæ  
nemini displicere possint, qui  
non ingenio sit ab his prorsus  
alieno, utpote adversus omni-  
bus,

Semper præponens se illis. sed aliud  
in propinquo exemplum est,  
in hac ipsa Scæna v. 89.

Nibil suspicans etiam mali. hem,  
quid est ? scies.

III. 3. 8. Perque unicam gnatam tuam &  
gnatum meum.

IV. 4. 44. Quis hic loquitur ? o Chreme,  
per tempus advenis. Et Eun.

III. 1. 28. Quidni esset ? di vestram fidem !  
hominem perditum.

V. 2. 17. Quid feceras ? paulum quid. eho  
paulum inpudens ? Sed nec ex-  
empla

empla defunt, ut dixi, ubi LIB. III.  
idem de utroque medio pede  
verum est.

Eun. I. 2. 109. *In hoc biduum* Thais vale. *mi*  
*Phædria.*

Haut. I. 1. 9. *Nam pro deum atque hominum*  
*fidem, quid vis tibi?*

IV. 5. *Et si scio hosce aliquot dies non*  
*sentiet.* Postremo, quod addit

Vir doctiss. *Notandum quoque priorem brevem esse,*  
(cum Terent. tertium pedem ex unica dictione  
constare faciat) *& ex musicæ rationibus ita oportere;*  
hic quoque fallit & fallitur, ut exempla allata  
ostendunt. Cum vero *musicæ rationes* hic & alibi  
crepet, quasi *musicæ quoque veteris arcana* ipsi  
penitus nota & perspecta sint, hæ sunt etiam ad  
populum phaleræ, & gloriolæ captandæ gratia  
scientiam jactat, cujus ne prima quidem elementa,  
quantum video, vel summis labris degustarit. Ex  
his autem quæ dixi, abunde constat quam parum  
fidendum sit summo huic rei metricæ magistro, in  
cujus Schediasmate de metris non modo nihil no-  
vum est, quod non & falsum sit, sed & tritissima  
quæque harum rerum capita, quale hoc est de  
mediis pedibus, tam perfunctorie & negligenter  
tractat, ut ne in iis quidem tuto illi fidem adhi-  
beas. Operæ pretium putavi de his accuratius  
agere, cum non minus ad Phædrum quam ad Te-  
rentium spectent. Sed redeo jam in viam.

*Minerva admirans, quare steriles sumerent,*

XVII. 5.

*Interrogavit. Causam dixit Jupiter.* MS. teste

Gudio ammirans, pro quo legendum puto mirans.

id est, cum mirum sibi videretur, ut IV. 17. 14. *Mi-*

*rati*

LIB. III. *rati sibi legatos non revertier.* vid. quæ diximus ad I. 12. 5. In secundo versu Scheff. distinguendum putavit post *causam.* ut IV. 18. 5.

*Hanc alia quum rogaret causam facinoris.* Et IV. 11. 6. *Causam quaesivit pater.* atque hanc distinctionem reponit B. tacito Schefferi nomine.

7. *Honore fructum ne videamur vendere.* *Honorem fructu* Rigalt. & eruditi fere omnes. quibus accedit B.

8. *At mebercule narrabit, quod quis voluerit.* Urfinus, *At hæc mebercule narret.* B. versus claudicat, quem sic emendandum puto,

*At mebercule,* illa, narret, *quod quis voluerit.* Quis ex his verbis suspicatus esset, idem fere dedisse Urfinum? plures hic conjecturas fecit Heins. ego vero nihil mutandum puto, nisi pro *narrabit* malis cum doctissimo Burmanno *narrarit.* Quod ad versum enim, ultimam in *mebercule* opinor apud veteres ancipitem fuisse. Sin aliter res sit, facilis est medicina scribendo *mebercules,* quod frequens apud Senecam, scriptorem Phædro ætate fere supparem. Cum vero semper alias apud Phædrum *mebercule* versus extremum occupet, legi forte possit,

*At oliva nobis propter fructum, mebercule,*

*Est gratior, narrabit quod quis voluerit.* Sed hæc levis & mera est conjectura.

XVIII. *Illum esse cunctis auribus admirabilem.* Burm. in

3. prima editione Schefferum secutus posuit *cunctis avibus,* sed MSS. *auribus,* quod restituit Gadius, probante Heinsio. & hanc lectionem probatam tot doctis viris in secunda Burm. recipit, eam firmante Ovidio Met. IV. 271. *Dixerat, & factum mirabile*

*mirabile ceperat aures.* nec sane culpanda hæc lectio, si metri gratia pro *ammirabilem* reponatur *mirabilem*, cum dicatur *placere auribus*, & sonum *auribus gratum* vel *ingratum* accedere: multa hujusmodi afferri possint. Sed instar omnium sint hæc Quintiliani l. ix. c. 4. “ Optime autem de illa (compositione) judicant aures, quæ & plena sentiunt, & parum expleta desiderant, & fragosis offenduntur, & lenibus mulcentur, & contortis excitantur, & stabilia probant, clauda deprehendunt, redundantia & nimia fastidiunt, Ideoque docti rationem componendi intelligunt, indocti voluptatem.” Quidni igitur sortus *auribus* quoque dicatur *admirabilis*? B. contra, cum Admiratio solius Animi sit, scire velim, inquit, quò pacto, *Aures admirari* possint. ille igitur revocat *avibus*. Sed si hæc lectio recipiatur, cum Scheffero legerem *Illum esse e cunctis*.

*Omnes quæ propriis sunt contentæ vocibus.* Heins. dotibus. quod reposuit Hoogstr. & sic B. pro *quæ* vero legendum forte *quæ*.

13.

*Tum circumeunti fuerat quod iter longius.* Cum *circum* elidatur, nescio an non melius separatim scriberetur, *Circum eunti*, ut LUCRET. IV. 317. *CIRCUM AGITUR, cum venit imago.*

XIX 50

*Cæpit redire. Et quidam e turba garrulus.* Heins. *Hic quidam*, quod arripuit B. sed citra necessitatem, ut dixi ad I. 6. 2. *Et* melius, ni fallor, quam *Hic*, exprimit hominis garruli promptissimam in jocos linguam, & quam prono animo Æsopo illudendi occasionem captarit.

71

*Galli Gybebes circum quæstus ducere.* Heins. *circum* in *quæstus ducere.* Gronov. *circum catus ducere.*

XX. 41



**LIB.III.** Sed Burm. bene observat *cetus* non dici pro oppidis & pagis, nisi quando de sociandis primo hominibus agitur. B. vero ex Babriæ versibus quos huc adduxit Neveletus, hæc laudans,

Οὗτοι δ' κύκλῳ πᾶσαν ἔξ' ἑσὲς κώμην

Περίοντες ἔλεγον, dedit auctor, inquit, *pagos* vel *vicos*. & prius in textu reponit. Ego vero nescio an non *quæstu* legi possit, i. e. pro *quæstu* seu *quæstus* gratia, cum sic *mercede* sæpius usurpari videatur. Ut *accersere mercede, mercede militare*, &c. quæ dabit St. Thesaur. In Babria autem legendum ΠΑΡΙΟΝΤΕΣ.

6. *Is cum labore & plagis esset mortuus, Detraeta pelle, sibi fecerunt tympana.* B. reponit, *Huic, cum labore.* quamobrem? nempe quia sic visum est; quæ hæc temeritas?

9. *Quidnam fecissent, hoc locuti sunt modo.* Heins. hoc *jocati*: Et sane hæ voces in MSS. sunt admodum similes. sed *locutus* toties a Phædro usurpatur, ut cum Scheffero putem non temere vocem hanc movendam esse. Sed conjecturam Heinsianam pro more arripit B.

**LIB.IV.** *Joculari tibi videtur: & sane levi,*

**PROL.I.** *Dum nihil habemus majus, calamo ludimus.* Codd. *leve.* *Levi* est a Scheffero, qui *calamo* adjunxit. Sic Ovidius *leviore lyra*, Horatius *leviore plectro*; & passim *levia studia* dicuntur minoris momenti, ut pluribus ostendit Burm. sed hæc Bentleio nequaquam satisfaciunt, quia *levis* generale *calami* Epitheton est: & probat ex eo quod Virgil. & Martial. dixerint *leves calamos*. Sed hæc ratio mihi quidem parum firma videtur, cum hic singulari numero,

numero, calamo dicatur. Sed ut ut hoc fit, ille re- LIB. IV.  
 ponit pro *leve, rei.* REI *Dum nihil habemus*, quo  
 nihil insulsius excogitari poterat. Ter. quidem  
 dixit, *Tibi vero quid istic rei fuit?* nihil *mibi qui-*  
*dem.* Ad. IV. 5. & II. 1. *Quid tibi rei mecum est?*  
 nihil. Quis vero unquam dixit, *Rei dum nihil ma-*  
*jus habemus*, præter unum Bentleium? mihi qui-  
 dem persuasissimum est, initio hujus libri quædam  
 excidisse, quibus Patronum (i. e. ut ex quinti libri  
 prologo conjicio, Particulonem) alloquitur, sibi-  
 que conciliat, nomine compellans. Sin nihil aliud  
 desit, at unus certe excidit versiculus, quocum ille,  
 qui nunc primus est, jungatur; qui forte ad  
 hunc fuit modum.

*Fabellis occupari scribendis senem.* In fine vero  
 sequentis addendum est, *Jocularare tibi videtur; &*  
*sane leve est.* Aut aliquid hujusmodi admittendum,  
 aut duo primi versus transponendi sunt, quod vi-  
 deo Meursium voluisse. Sed hoc minus placet, &  
 tum post *Jocularare* inferendum hoc:

*Non semper ea sunt, quæ videntur.* Hic turpif-  
 sime se dedit Vir doctiss. dum sanissima emendare  
 vult. Generalis plane hæc est sententia, id quod  
 ipse mox fatetur; *Res non semper sunt ea, seu tales,*  
*quales videntur.* De hoc enim & duobus qui se-  
 quuntur versibus, sic dicit. Hi tres versus non ad  
 Fabulas has spectant, sed *τῶν περὶ* sunt & generales  
 sententiæ. & tamen *ea* ad *nanias* referri, inquit,  
 genus neutrum prohibet: nihil autem est aliud,  
 quo referatur. Ræpone,

*Non semper res sunt quod videntur.* Hæccine  
 Bentleius? Sed nihilo meliora, quæ ad versum sep-  
 timum dedit.

- LIB. IV. *Quod interiore condidit cura angulo*: id est, quod
7. cum cura & sollicite in pectore, & animi recessibus condunt & occultant. quo quid intellectu facilius? Burm. *curam* hic capit pro studio quo auctor sub involucris fictarum fabularum veros animi sensus tegit; quod Phædrus certe sub generali sententia contineri voluit. B. tamen, semper correctionem appetens, pro *Quod condidit cura*, reponit, *Quod condat natura*.
  8. *Hoc ne locutus sine mercede existimer*. Miror eruditos se torquere explicando *sine mercede*, cum licet paulo affectatior sit locutio, nihil aliud intelligi videatur, quam *gratis, frustra*. quod sensit etiam Schefferus.
- I. 5. *Adsiluit, & compressus occubuit neci*. Rittersh. *comprehensus*, quod Heinsio etiam placuit. quibus accedit B. *Alter similiter, deinde periit tertius*. Codd. *periit & tertius*. unde manifestum est verbis transpositis legendum esse *periit, deinde & tertius*. quod reposuit B. quod firmari etiam ostendit verbis Romuli, qui sic dedit. *Alter similiter capitur, deinde & tertius*.
- III. 5. *Rediit ad hostem. Jactis hunc telis eques*. Legendum forte vocibus transpositis, *Ad hostem rediit*. V. Cod. inquit Rigalt. *Rediit ad hostem letus jactis*. Sed cum *letor* mox sequatur v. 7. vix putem *letus* esse a manu Phædri. & magna illa similitudo, quæ intercedit inter *letus* & *jactis* facit ut credam prius posterioris esse corruptionem. B. utrumque servandum putat, & ut versus capere possit, pro *rediit*, reponit *it* præsentis tempore, cum locus postulet præteritum, & pro *ad, in*, quia *ad hostem it*, etiam qui

qui in gratiam rediturus est; quasi non ex serie LIB. IV. narrationis satis constet, quo animo ad aprum equus rediret. Ita vir doctiss. Lectores semper probardis & fungis habet.

*Quo pacto non possideant, quod fuerat datum.* Jac. IV. 15. Gronov. fuerit, ut v. 45. Sic nulla possidebit, quod fuerit datum. & pariter Hoogstratan. quod reponit B. verbulo tantum dicens, lege, fuerit.

—deinde quæ tulerint nihil. i. e. acceperint. B. 16. habuerint ut v. 11. — tum simul

Habere res desierint, quas acceperint. Quis non videt mutationem hanc ineptam esse & inutilem?

*Æsopus media subito in turba constitit:* 29.

*O si maneret.* Hujus loci venustatem vir doctiss. corrumpit inferendo hic etiam *Ut post turba.*

*Interpretari non potuissent Attici.* Scheff. putat 32. Phædrum exemplo Plauti & Terentii scripsisse potessent; male, cum isti Archaismi longe ante Phædri ætatem desuissent, nec hac emendatione opus esse quivis facile intelligat, qui meminerit, quanta sit affinitas imperfecti & plusquam perfecti temporis, quamque hæc tempora invicem misceantur. Ne nihil hic B. reponit potuerint.

*Agros, vites, & pecora cum pastoribus.* Jac. Gronov. 38.

*Agros, villas, & pecora.* cum vero villa una tantum videatur fuisse, v. 23.

*Agellos, pecora, villam;* melius. *agros, villam.* unde legendum puto. *At agros villam & pecora.* at enim sententia videtur desiderare. B. *Agros & villam & pecora.* sed unde primum & hauserit nescio, incommode bis ponitur, nec a Phædro esse ostendit v. 36. *Vestem, uniones, pedisequos, & cetera.*



LIB. IV. *Deformis cultum vendet, ut vinum paret,*

41. *Agros abjiciet mæcha, ut ornatum paret.* Paret male in utroque versu poni omnes vident, sed nemo recte emendavit. Gronov. *vinum petat*, quod merito improbat Bentleius, cum *vinum petere* sit ex taberna venale subinde petere, non domi in penu possi dere. ille igitur *vinum bibat*, quod nihilo melius. Si versus hos attentius expendas, videbis in secundo *paret* opponi *et abjiciet*. & pari ratione in primo quærenda vox est, quæ respondeat *et vendet*; quod plane indicat reponendum esse *emat*; & pro ut *vinum emat*, legendum, vetera ut vina *emat*. ut v. 35. *Et vina vetera date lanificæ rusticæ.* Vetera autem cum scriptum esset *veta* apice appposito pro *er*, facile excidere poterat post *vendet* sequente *ut*. atque hæc, ni fallor, hujus loci, qui tot eruditos exercuit, vera emendatio est.

44. *Quacumque summa tradet luxuriæ domum.* Multum sudant interpretes in hac lectione tuenda & explicanda. Bentleius hic nihil. Ego vero nullus dubito, quin vera lectio sit, *luxuriam & domum*. quod facili errore degeneravit in *luxuriæ domum*, omiſſa vel detrita lineola super *a* & *e* compendio posito pro *et*. Hujusmodi erroris insigne exemplum est in Tertulliani libro contra Praxeam. VI. *Ut primum deus voluit ea quæ cum SOPHIÆ RATIONE & sermone disposuerat intra se, in substantias & species suas edere, ipsum primum protulit sermonem habentem in se individuas suas RATIONEM & SOPHIAM.* Ubi pro *Sophiæ ratione*, certissima emendatione legendum est *Sophia & Ratione*. Hæc mihi scribendi amicus intervenit, qui nescius quid ipse

ipse tum agerem, de simili mendo apud Horatium LIB. IV.  
monuit, Od. III. 27. 39.

——an vitio carentem

Ludit imago

Vana, quæ porta fugiens eburna

Somnium ducit? pro quæ enim legendum esse  
quam. quo nihil certius; sed addendum e, quæ enim  
proclivi lapsu natum est ex quâ e. Hanc autem  
Phædri emendationem firmat v. 34.

Domum & ornamenta cum venustis hortulis.

Cum victi mures mustelarum exercitu,

V. I.

(Historia quorum in tabernis pingitur)

Fugerent, & artos circum trepidarent cavos. In  
secundo versu alii aliis modis metro succurrere co-  
nati sunt. Heins. inseruit et post quorum, cui ac-  
cedit B. sed versus hominum doctissimorum opera,  
si quid video, nequaquam dignus; nequeo enim  
a me impetrare, quo minus spurium putem. mar-  
gini, opinor, aliquis adscripserat, Quorum Historia  
in tabernis pingitur, & inde in textum irrepsit pri-  
mis verbis inversis, ut versiculi speciem præ se fer-  
ret; & juvat, quod videam Guyetum idem sentire,  
cujus hæc verba sunt, Infitivus versus videtur. Hic  
autem inficetus, opinor, versus eruditorum oculos  
ad se trahendo, obstitit, quo minus vitium in pri-  
ore latens animadverterent. Nemo enim ad illum  
quicquam annotavit, quo receptam lectionem vel  
culparet, vel defenderet. Hæc laus Bentleio unice  
debetur, qui ad hæc victi exercitu. Quo sodes ex-  
emplo, inquit, sic loquamur? Et certe dicendum erat  
a vel ab exercitu. si a victi pendeat, & verbis  
transpositis legendum,

LIB. IV. *Cum mures vieti a mustelarum exercitu.* Sed, si secundus versus ejiciatur, melior est doctissimi Viri emendatio, ut legamus *exercitum*, cum minima sit mutatio, ne literulæ quidem additio, sed tantum lineolæ, qua *m* finale appingebatur.

5. *Duces eorum.* Heins. *Duces at horum.* cui accedit B. temere.

II. *Quemcumque populum tristis eventus premit. Quemcumque* hic videtur iners, & nihil ad sententiam conferre. pro eo igitur reponendum puto, *Quumcumque*, id est *quandocumque*. sic Lucret. II. 113.

*Contemplator enim cum solis lumina cumque.* Sed cum insolentior vox esset, Librarii mutarunt in *quemcumque*.

VI. 1. *Tu qui nasute scripta destringis mea,*

*Parva libellum sustine patientia.* Id est, paululum tolera libellum meum. Gronov. Tene, non statim abjice fastidio quodam tam minutæ scriptionis. Scheff. Non moleste feras in manus sumere. Sed hæc Bentleio *nugæ* sunt, quorum tamen loco multo majores nugæ ipse dat. pro *libellum* enim *labellum* legi jubet, atque hac emendatione auctoris sibi manum restituit. In fastidio scilicet, contemptu, offensâ labium inferius exporrigi solet. Tu, inquit, qui fastidis hoc jocorum genus, sustine parumper labellum, omitte fastidium, & severitatem. Quomodo vero probat Veteres hoc sensu dixisse, *labellum sustinere*? quia sc. Persius de iis qui secum altius meditantes incedunt cum murmure & labiorum motitatione, dixit, III. 81.

*Murmura cum secum & rabiosa silentia rodunt,*

*Atque exporrecto trutinantur verba labello.* Hic vero nihil de fastidio aut contemptu, nec quicquam, quod

quod ostendat, quid sit *sustinere labellum*. At Ju-  
venalis de homine tristi atque indignante dixit, LIB. IV.

*Hoc quoque si rugam trahit, extenditque labellum.*  
*Sustinere* igitur *labellum* est fastidium omittere. Quæ  
vero hæc Dialectica? num *SUSTINERE labellum*, &  
*EXTENDERE sunt opposita*? num quis veterum *susti-*  
*nere labellum* dixit? Præterea, quænam hinc ex-  
surgit Sententia? *Omitte paulisper fastidium & se-*  
*veritatem*, dum *fastidium* tuum & *severitatem* placo.  
sequitur enim, *Severitatem frontis dum placo tuæ.*  
Quanto concinnius rogatur Lector, ne *libellum* sta-  
tim abjiciat, sed paulisper ferat, dum paucos ver-  
ficulos legat, quos sperat eum placaturos?

*Iustoque vindicavit exemplo impetum.* MS. impe-  
rium, quod versus non patitur. Nec dubitandum,  
opinor, quin recte reponatur *impetum*. Heins. qui-  
dem legi vellet, *Iustique vindicavit exemplum im-*  
*peri.* infelici prorsus conjectura. Quis enim non  
videt, quantum hæc lectio a codicibus abeat, &  
quam dure & sine exemplo dicatur, *vindicare im-*  
*perii exemplum*? Hæc tamen Bentleio egregia  
emendatio, qui eam in textum reposuit. At si  
recepta lectio retineatur, merito aliquid sententiæ  
deesse videtur, quem enim *impetum vindicavit*? Pi-  
ratarum, opinor, adeoque excidisse versum, qui fu-  
erit hujusmodi,

*Quem fecerant infesta prædonum manus.* non mihi  
sumo ipsa Phædri verba dare, sed sensum me spero  
affecutum esse. absque tali adminiculo versus hic  
non possit non videri præruptus nimis, adeoque  
vitio aliquo laborare, cui frustra alias medicinam  
quærent.

*Quid ergo possum facere tibi Lector Cato? Cato-*  
*nem*



LIB. IV. *nem* proverbialiter de moroso dici pluribus ostendit Rittershus. B. vero nec hæc intacta abire patitur, & inserit post Quid ego, importune.

25. *Hoc illis dictum est, si qui stulti nauseant,*

*Et ut putentur sapere, cælum vituperant.* Codd. pro *stulti stultitiam*. pro quo Rittersh. *Hoc illis dictum est, qui stultitia nauseant.* rectissime, ni fallor. Qui fastidiosi sunt, non quia delicati & subtilis ingenii, sed quia stupidi, & sensum nullum habent. sic Gronov. *si* ex præcedente *st* videtur accrevisse; & inducendum esse res ipsa ostendit. Phædrus enim nunquam ad hunc morem, *Hoc illis dictum est, si qui*, sed *illis, qui*. *Cælum* autem *vituperare*, est naturæ & dei ordinem sapientissimum improbare, vel deo ipsi convitium facere & imprudentiæ accusare. sic Gronov. & Scheff. sic *cælum* pro deo sumitur, 19. 24. *Cælum fatiges sordido perjurio*. Nec huic locutioni multum dissimile est id Senecæ de Beata Vita. c. 27. "Quis iste furor? quæ ista inimica diis hominibusque natura est? infamare virtutes, & malignis sermonibus sancta violare? Si potestis, bonos laudate; si minus, transite. Quod si vobis exercere tetram istam licentiam placet, alter in alterum incurfitate. Nam cum *in cælum insanitis*, non dico sacrilegium facitis, sed operam perditis." Audi jam, quid ad hos versus B. qui neutrum eorum illæsum abire vult. pro *stultitia* reponit *consulto*. Quæ vero hæc licentia, ima summis hoc modo mutare, & *stultos* in *consultos* vertere? In altero autem versu, quia *cælum vituperare* non satis constat proverbio dici, quod dixerat Rittersh. *cælum* mira metamorphosi mutat in *nil non*. Pro phrasi indignationis plena,

plena, & insigniter animata, sufficit id quod lan- LIB. IV.  
guet prorsus, iners & sine nervis. Quis crediderit  
hoc librariorum erratum fuisse? quid magis con-  
tra illorum morem, quam pro claris & usitatis ob-  
scura & recondita substituere?

*Hæc cum tentaret, ecqua res esset cibi.* Non pla- VII. 4.  
cet *Hæc*, inquit Schefferus, quia proxime præcessit  
*vipera*, scribo, *hic. res cibi* est pleonasmus Græcis  
familiari *cibus*. Sic Rittersh. Gronov. Faber, alii.  
Heins vero legi vellet, *si qua spes esset cibi. res*  
*quidem cibi* hic minus arridet, quod non videatur  
adhibendus iste pleonasmus, nisi ubi de rei copia  
vel præstantia, vel magnitudine agitur, aut contra,  
si quid elevandum sit, non vero simpliciter, pro eo  
cui adjunctus est. B. quoque Hellenismum frustra  
hic advocari censet, & sic totum versiculum repo-  
nit, Schefferi nomine dissimulato, quod ad primam  
partem; *Hic cum tentaret, ecqua res esset cibo.*  
Si quid vero mutandum in extrema parte, propius  
ad scripturam accedit *cibis*, quam *cibo*. Hanc au-  
tem emendationem quam imbelli tibicine fulcit?  
dixit nempe Horat. Serm. II. 6. *Hoc juvat, &*  
*melli est.*

*Homo simul ac venit in magnum periculum,*  
*Effugium reperire alterius querit malo.* MS. VIII. 1.  
Rem. hos versus sic exhibet.

*Homo in periculum simul ac venit callidus,*  
*Reperire effugium alterius querit malo:* Et sic  
reposuerunt Jac. Gronov. & Hoogstrat. sed in se-  
cundo versu metrum ipsum ostendit inversis verbis  
legendum esse *querit alterius.* & sic ipse legendum  
annotaram. Audiamus jam Bentleium; quasi nemo  
hactenus Rem. codicis lectionem dedisset, sed sibi  
in

LIB. IV. in solidum deberetur, *Hæc & metro & sententia peccant*, Repone Homo, &c. Ita, teste Gudio, codex *Remensis*, nisi quod ex alterius quærit, *mutato ordine fecerim*, quærit alterius. Sed in his scribendis tam mire festinabat Vir doctiss. ut pro *Remensi* lectione re vera in primo versu aliam dederit. *Remensis* enim sic. *Homo in periculum simul ac venit*. Bent. vero *Homo, simul ac venit in periculum*.

4. *Et altiore clauderetur margine*. Heins. legit *altiori*. Et sic reposuit B. non admonito lectore.

9. *Voluptas ut satiari non possis mea*. B. lege, numero meliore,

*Voluptas ut non possit satiari mea*. Sic ille; alii vero, opinor, alteram collocationem meliorem censebunt, qua infinitivus præponitur.

X. 4. *Repente vocem sancta misit Religio*. Sic I. 27. 6.

*Pænas ut sanctæ Religioni penderet*. *Religio*, utrobique, ut persona, inducitur, & *sancta* solemne ejus epitheton.

7. *Tamen, scelestæ, spiritu culpam lues*. mallet Heins. *scelestæ*, quod reponit B. mihi tamen *scelestæ* melius videtur, cum aliter *Religio* nullo verbo *Furem* compellaret, quod fieri tamen oportuit.

10. *Per quem verendos excolit pietas deos*. Nullus, si quid video, in toto Phædro versus est, qui magis auctorem suum referat. *Pietas*, pii homines, perpetuo Phædri more quo *abstracta* pro *concretis* ponit. *excolit* pro *simplici colit*. quod verbi significationem intendit: quod si paulo affectatius videatur, nonnulla apud ipsum talia deprehendi viri eruditissimi jam olim censuerunt. *Verendos* autem epitheton diis maxime proprium. cum deos *vereri* optimis autoribus perpetuum fere sit. Heinsius tamen,

men, quod Pithœi codex pro *pro verendos* habeat *L. IV.*  
*colendos*, forte, inquit, *colendos extulit*. Quid vero  
 sit *deos per ignem colendos efferre*, explicet, qui pos-  
 sit. Bentleius ad Heinſii exemplum, arrepto *co-*  
*lendos*, pro *excolit* reponit *consuit*, cum quid sit *ex-*  
*colere deos*, se nescire fateatur, neque *verendos deos*  
 qui dixerit, meminerit. nullum scilicet horum ex-  
 emplum Stephanus in Thesauro dedit. cum vero  
 dicatur *majestas verenda*, *patres verendi*, cur non  
 & *dei verendi*? quod autem ad *excolit*, Burm. ex-  
 emplum opportunum ex Ovidio adduxit. Ex Pon-  
 to I. 7. 59.

*Quæque tua est pietas; ut te non excolat ipsum,*

*Ius aliquod tecum fratris amicus habet.* Sed ad-  
 dit vir doctiss. Hoc saltem scire videor, *verendos*  
 deos a supremo Jove non ex decore dici. At  
 cur non mortalibus eos *verendos* dicat, quorum ipse  
 primus est? Neque vero *Jupiter* hæc dicit, sed  
*Religio*.

*Non explicabit alius, quam qui repperit.* Heinſ.  
 mallet, *explicarit*, sed citra necessitatem. id tamen  
 reponit B.

*Avertit oculos. Causam quæstivit pater.*

*Odi, inquit, illum.* Hæc B. ut solet, corrumpit  
 ingerendo ut post *Causam*.

*Utilius nihil est homini, quam recte loqui.*

*Probanda cunctis est quidem sententia.* Sic I. 5. 1.  
*Nunquam est fidelis cum potente societas.* Testatur  
 hæc fabella—Et IV. 25. 34. *Palam mutire plebeio*  
*piaculum est.* Bentleius vero pro vehementi quo  
 tenetur emendandi pruritu, *utilius nihil esse ho-*  
*mini, quam recte loqui.* plane contra auctoris men-  
 tem.

*Pares*



LIB. IV. *Pares dum non sint vestre fortitudinis.* Ritterst.

XV. 6. *Fortitudini*, cui assentitur Heinsius. MS. *fortitudi-  
ne*, pro quo Gud. quoque reponendum censet *for-  
titudini*. atque his accedit B. Alii vero receptam  
lectionem tuentur exemplis Ciceronis & Lucani.  
Ille in Pisonem. *Illum*, cujus paucos pares hæc civi-  
tas tulit. Hic L. V. *Quem metuis*, par hujus erat.  
Et sane cum præcedentis versiculi *vestri muneris*,  
melius videtur convenire *Fortitudinis*.

XVI. 2. *Æsepus finxit consolandi gratia.* Guyet. *hoc solandi.*  
Bent. *consolandi hoc*. Sed magis ex Phædri more  
est, si *hoc* omittas. sic III. 18. 5. *Tunc consolandi  
gratia dixit dea.*

3. *Vexata sævis navi tempestatibus.* MS. *Navis*,  
quod forte rectum, est subintelleto, ut III. 10. 11.  
& IV. 24. 8. cum ex pronuntiantis mora in fine  
versus, i. e. ex distinctione, constet sententiam non  
pendere, sed integram esse, & absolutam. Major  
igitur distinctio hic ponenda est ad *tempestatibus* ;  
in fine autem sequentis versus minima vel nulla, ut  
cum tertio jungatur. quod si est in primo ver-  
su necessarium putetur, inferi possit post *vexata*.  
IX Hæc autem narrationis ratio Phædri brevitatem  
mire exprimit. B. vero, ut hæc connectat, quæ  
sibi hiantia videntur, hunc & tres sequentes versus  
in unam periodum concludit inferendo V. 3. *ut  
post subito*, sed in his Gadium ducem habuisse se  
fatetur. Heins. *Ut subito*. Sed si quid mutandum,  
malim cum Rittershusio, pro *subito mutatur dies*,  
mutato die.

7. *Nimisque nautas hilaritate extollere.* sic Cic. Fam.  
II. 10. *Post comitia ista præclara: quæ me lætitia  
extulerunt.* citante Gronovio. Heins. vero conjicit  
legen-

legendum, *Nimia ecce nautas hilaritas extollere.* LIB. IV.  
vel, *Nimiaque nautæ se hilaritate extollere.* quod  
posterius arripuit B. sed *extollere* pro *extollebant*  
non est Phædrini moris, ideoque non temere ad-  
mittendum, nec facile *caperunt* ex priorē versu re-  
petas.

*Canes legatos olim misere ad Jovem,*

XVII. I.

*Melioris vitæ tempus oratum suæ.* Argumentum  
hujus Fabulæ tam invenustum ac spurcum est, ut  
totam a Phædro libenter abjudicarem, aut certe  
illa facile carerem. Ut vero ipsa est inquinatissi-  
ma, sic corrupta admodum ad nos pervenit, & a  
capite usque ad calcem mendis obfessa, nec levis  
Meursii suspicio est plures hinc illinc versus exci-  
disse. Secundum versum ita corrigit Ursinus, *Me-  
liora vitæ tempora oratum suæ.* Et sic ipse quoque  
ad libri marginem. nec aliter Heins. nisi quod pro  
*suæ* mallet *sibi*, quod reponit B.

*Ut sese abriperet hominum contumeliis.* MS. Rem.  
*arriperet.* unde Gud. *eriperet.* sic I. 28. II. *Aquī-  
la ut periculo mortis eriperet suos.* Hoc igitur re-  
ponit B.

3.

*Citati non respondent.* Hic quædam deesse non  
temere conjecit Meursius.

8.

*Propulsi vero fustibus vadunt foras.* Nihil hic  
B. Heins. *propulsi* ut vero *fustibus.* Sed cum vero  
præcesserit, v. 10. suspicor vero hic in mendo esse;  
quid quod *vadunt* segne nimis videtur, ut cum *pro-  
pulsi* jungatur. sic igitur legendum putem,

12.

*Propulsi ne sint fustibus, vadunt foras.*

*Mirati sibi legatos non revertier,*

14.

*Turpe astimantes aliquid commissum a suis.* Hic  
etiam Meurs. quædam excidisse non immerito pu-  
tat;

LIB. IV. tat; si minus, vel *mirati* est pro *mirati sunt*, vel legendum *mirari*. Heins. *mirari bi sibi*. sed istud *bi* nequaquam videtur necessarium, cum ex narrationis serie facile intelligatur. In secundo versu, *astimantes* est pro composito *existimantes*. ut III. 4. 5. Cum vero hanc vocem hoc sensu Phædri ætate usurpari non satis constet, B. pro *astimantes* reponit *autumantes*. Sed a recepta lectione non temere discedendum, cum eadem vox, ut dixi, eodem sensu iterum nostro adhibeatur: *autumo* vero in *participio*, nusquam quod sciam, apud veteres occurrat.

16. *Post aliquod tempus aliud adscribi jubent*. Codd. *adsciri*, quod reponit B. præeunte Heinsio, de quo tacet.

17. *Rumor legatos superiores prodidit*. Hic etiam Meurs. notat lacunam. *prodidit*, est aperuit, notumque fecit, quam turpiter se gessissent. Scheff. B. *Venter legatos*. quia Plautus dixit, Rud. II. 7. 31.

*Itaque alvum prodi speravit nobis falsis poculis*. Achilleum sane argumentum; *Alvus* seu *venter* *prodi* dicitur, id est, *solvi*; igitur *venter* hominem *prodidit*. Quæ hæc sequela? Si quid mutandum, mallet *Timor*; sed indubie *Rubor* est vera lectio. ut IV. 4. 3. *Athenas Rumor implet*. Et hac voce Phædrus alias libenter utitur.

19. *Odore canibus anum, sed multo, replent*. B. legendum forte, *Sed spurco*, quæ spurca certe emendatio, sed typographi, opinor, culpa accidit, præter ipsius animum, ut hæc elegans lectio in textu reponatur. quid vero, num timuerunt, ne hi quoque legati cacando Jovis Regiam inquinarent, &

ad

ad hoc præcavendum odorem spurcum adhibent? LIB. IV.

Odor hic in bonam partem sumitur pro aromatis, ut recte Rittersh. licet hoc sensu plurali quidem numero plerumque veniat. Hic autem ita sumi liquet ex V. 25. *Odorem mixtum cum merdis cacant.* pro multo, verissima, ni fallor, emendatione legendum *nimio.* in utroque par ductuum numerus, & ex eo maxima vocum in MSS. similitudo.

*Mandata dant, legati mittuntur, statim*

20.

*Adeunt. Rogantes aditum continuo impetrant.*

Codd. *Mandant, dimittuntur statim.* Rittersh. *Mandata dant, dein dimittuntur.* Sed *dein* nusquam, quod sciam, est dissyllabum. Ursinus, *Mandant eadem, dein dimittuntur statim.* Heins. *Mandata dantur, & dimittuntur statim.* Jac. Gronovius, *Mandant, maturent, ac.* Burm. *Mandata dant legatis, quos mittunt, statim Adeant.* Gud. *Mandantur antro, non dimittuntur statim,* & versum hunc ante duos ultimos collocari vult, quem sequitur Hoogstrat. Horum quod vult Gronov. maxime arripet; cum vero sequatur *Adeunt. rogantes aditum,* videtur excidisse nomen ejus quem adierunt, ideoque legendum putem,

*Mandant, dein dimittuntur. MERCURIUM statim*

*Adeunt.* Sed videamus jam quid B. ille accurate omnibus, ut solet in hoc opere, expensis. Repone, inquit,

*Mandant, DENT OPERAS, ut dimittantur statim.*

Et tanquam clara & certa esset emendatio, ne verbum quidem addit, cum tamen omnium quas viderim, longe pessima videatur. Sed isti occasionem dedit Salmasii conjectura, *Mandant, PRIORES UT DIMITTANTUR statim.* Quid enim hic *dent*



LIB. IV. *operas pro operam?* qualis autem sententia? num hi debebant a Jove poscere, ut vel ipsi, vel *priores*, STATIM *dimittantur*, an tacite potius, & patienter expectare, donec illi dimittere visum fuerit? Infortunium priorum ortum est ex eo, quod non *celeri gradu*, sed lente nimium proficiscerentur, V. 6. nec *statim* recte de reditu ad suos dici videtur, unde nondum discesserant, cum res ipsa aliquam saltem moram posceret. In secundo versu pro *Adeunt*, Scheff. *abeunt*, cum sequatur, *rogantes aditum*. *Adeunt* enim *rogantes aditum*, vix ferri posse putavit; recte quidem, si conjungas; sin post *adeunt* distinguas, emendatio nequaquam videtur necessaria. Mercurium enim *adeunt*, petentes ab eo *aditum* ad Jovem. Sed ad hujus exemplum *Abeunt* reposuit B. non admonito lectore se a Burmanniana lectione discedere.

24. *Canes, confusus subito quod fuerat fragor,*

*Repente odorem mixtum cum merdis cacant.* *Canes confusi* scribere debuerat B. sic enim in textu Burm. *Confusus* est codicum lectio; sed omnium fere consensu prava. Gud. Heins. Scheff. alii dederant *confusi*, quod tanquam de suo reponit Vir doctiss. Sed & Gud. & Gronov. *subitus*, quod arripuit etiam, eorum nomine tacito: pro *quod fuerat* vero, ille, de suo, *terruebat*; quæ conjectura, opinor, orta est ex I. 2. 14. *missum* quod *subito* — *terrui pavidum genus*. Heins. *ruebat*. Gronov. *Confusos subito fecerat fragor*. Verius forte, *Effusus subito quod fuerat fragor*, quod parum ab ita MSS. *Quod fuerat* vero toties apud Phædrum occurrit, ut in eo ipsius videar manum agnoscere.

26. *Reclamant omnes, vindicandam injuriam.* Heins. *Exclamant,*

*Exclamant, & sic ipse ad libri marginem adscrip-* LIB. IV.  
*seram. Ut in Plauti loco laudato ad III. 10. 49.*  
*Exquiratur eruditi reposuerunt pro requiratur. B.*  
*pro more, ut clamant.*

*Sed hoc feretis pro judicio præmium.* Gudiùs pro 30.  
*sed, stet hoc (feretis pro judicio præmium) Non cito*  
*dimitti.* quem sequitur Hoogstratanus. Alii reti-  
*nent sed, verum pro feretis Meurs. ferent ii.* quod  
 B. reponit. sed pro ii, hi, Miror autem cur nihil  
 dixerit ad illa verba *pro judicio*, pro quo Gud. pro  
*justitia.* quorum ego neutrum intelligo. Heins.  
 pro *delicto*, vel *vindicta*, sed nec ista placent, & a  
 scriptura nimium recedunt. Vera, ni fallor, lec-  
 tio, pro *immunditia*, quæ vox si duplex *m* & *n*  
 non scribantur, sed supra lineolis notentur, ad *ju-*  
*dicio* quam proxime accedit, & rei de qua agitur,  
 optime convenit.

*Non veto dimitti, verum cruciari fame.* B. volo, 31.  
 quod est a Guyeto, sed tacito ejus nomine. quo-  
 modo vero hoc convenit cum eo quod dictum est  
 V. 28. *Non est legatos regis non dimittere?*  
 melius, ni fallor, Gudiùs, qui pro *veto*, cito, quod  
 reposuit Jac. Gronov. & Hoogstratan.

*Illi autem qui miserunt vos tam futiles,* Gud. & 33.  
 Heins. *hos*, quibus accedit B. sed tanquam de suo  
 dat. sed fortasse hoc dixit Jupiter, ad legatos con-  
 versus; & tum vos recte se habet.

*Nunquam carebunt hominis contumelia.* Scheffer. 34.  
 legendum censet *hominum.* ut v. 3. *hominum contu-*  
*meliis.*

*Ita nunc legatos expectant & posteri;* 35.  
*Namque venire qui videt, culum olfacit.* Codd.  
*Ita nunc legatos expectantes posteros.*

LIB. IV. *Novum venire cum videt, culum olfacit.* Frustra hæc eruditi corrigere conati sunt, cum ipsi numeri ostendant versum priorem sincerum esse; sed aliquis post eum exciderit, necesse est; qui fuit forte hujusmodi, *Naso sagaci videas in triviis canes.* In secundo vero constructio postulat ut pro *cum* legamus *qui*. Editt. Vett. utrumque versum exhibent ut Codd. Et inter recentiores, Jac. Gronæv. & Hoogstrat. secundum servarunt. Ad hæc B. Responds, inquit, *nescio an vere, melius certe quam nunc habetur.*

*Ita nunc legatos quisque expectans posterum,*

*Novum venire cum videt, culum olfacit.* Neque hanc conjecturam, de qua ipse se nescire an vera sit fatetur, in textu ponere erubuit. addit *Sed forte versus hinc excidit, ut alii plures in hac Fabula.* Quod si hujus postremi versus gratia totam hanc fœdam fabulam confinxit Phædrus, otium suum vix ineptius collocare potuit.

XVIII. *Sinuque fovit contra seipse misericors.* Malim se-

3. *ipsum* ad vitandum tot brevium concursum, sic XIX. 19. *ipsum te fraudas cibo*, licet ibi quidem legendum putem *ipse te*.

XIX. 3. *Pervenit ad draconis speluncam ultimam.* id est in ultimam speluncæ partem, ut Ter. *ultima platea. ultimis ædibus*; sic Scheff. Hoogstratanus autem *ultimam* putat pro *prima* dici, ubi incipiebat draconis spelunca; ut *ab ultimo initio, ultimum in amicitia, sanguinis ultimus auctor.* Burmanno *ultima spelunca* est profunda, maxime remota, a terræ superficie, ut *ultimis orbis, ultime terræ.* Bentleyus, ut solet, nodum solvit mutando *ultimam* in *intimam*. quia sc. dicitur *intimus angulus, intimus sinus,*

nus, *intimus recessus*: quæ quidem exempla pro-  
 bant *intimus* probum esse verbum, & a Phædro ad-  
 hiberi potuisse, sed præterea nihil. Ego sane per  
*ultimam* nihil aliud intelligi puto, nisi quod vulpes  
*tandem* pervenit ad draconis speluncam, & is sen-  
 sus est quem voluit Heinſ. qui mallet *ultimo*. Gud.  
*ultimum* pro *ultimo*. sed quomodocunque explices,  
*ultimam*, opinor, retinendum.

*Quem fructum capis*

81

*Hoc ex labore, quodve tantum est præmium?* Schop-  
 pius & Heinſ. *tanti*. sed ista mutatio nequaquam  
 necessaria. B. delet *est*. pessime, ut mihi videtur.  
 Sed *fructum*, inquit, & *præmium* conjungit Cicero.  
 Esto; an vero Cicero iis in locis verbum post pri-  
 mum nomen ponit, quod hic factum est, an poste-  
 riori adjungit? præterea Phædrus non dicit, *quem*  
*fructum*, *quod præmium?* sed *quodve tantum præ-*  
*mium?*

*Qui thure superos, ipsum te fraudas cibo.* numeri  
 erunt meliores, si legamus *ipse te*. & sic reposuit  
 Hoogſtrat.

19.

*Libitina ne quid de tuo faciat lucrum.* Guyet.  
*lucris*, vel *quod lucrum*. posterius reposuit B. Rit-  
 terſh. & Faber. *lucris*.

26.

*Quid judicare cogitet livor modo,*

*Licet dissimulet, pulchre tamen intelligo.* Miror  
 doctiss. virum servare distinctionem post *modo*, cum  
 multo rectius *modo* adjungatur sequentibus. & sic  
 Scheff. Jac. Gronov. Hoogſtrat. *judicare* vero est  
 de scriptis ejus sententiam proferre; sed B. pro  
 eo reponit pro arbitrio suo *prædicare*.

XX. 1.

—*Dignum memoriæ.* Quicquid afferant ad hanc  
 lectionem tuendam, legendum puto *memoria*. Ut

3.



LIB. IV. Prol. V. 9. *Dignumque longa judicatis memoria.* Optimus enim quisque sui interpretes, & Phædrus semper alias ad hanc formam.

XXI. 8. *Erat autem natus, ut aiunt, in Ceo insula.* Non ita Burm. sed *Cea.* olim quidem omnes *Ceo.* sed Guid. & Heins. *Cea.* quos secutus est Burm. sed pro *natus, ut aiunt,* numerorum gratia scribendum, *ut aiunt, natus.* ut V. 6. 6. *Carbonem, ut aiunt.* atque ita reposuit B.

9. *Quam tempestas horrida,  
Simul & vetustas medio dissolvit mari.*

*Hi zonas*—B. ne hiaret oratio, hic etiam *ut* inserit post *medio,* invenuste prorsus.

15. *Quia plures onere degravati perierunt.* Sic Guyet, Heins. Salmasius, penultima correpta, ut in *abierunt,* 19. 16. & *præbuerunt,* II. 4. 24. & hujus sane licentiæ ignorantia plura Veterum loca depravavit; sed hic *perierant* videtur constructionis etiam ratione melius; hoc igitur merito B. revocavit. *Ideo, inquit, pauci enatant, quia plures perierant.*

25. *Quos casu obivius*

*Simonides ut vidit: Dixi, inquit, mea*

*Mecum esse cuncta: vos quod rapuistis, perit.* In primo versu Salmasius mallet *obivius.* cui accedit B. In tertio Vir doctiss. reponit *habuistis.* Cur, inquit, quæso, *rapuistis?* an res suas in subsidium vitæ colligere est *rapere?* Quæ vero correctionis hujus necessitas? *rapuistis* est pro composito *eripuistis,* sc. e naufragio. Et hoc Simonidem decuit, qui sibi de suis nihil sumpsit; dum alii trepide concurrerent, nec tam sumerent, quam *raperent.*

XXIII. *Quid horum simile tibi contingit, rustica?* Mag-

9. *nopere vellem, ut hac saltem ab Fabula interpo-*  
landa

landa & corrumpenda temperasset Vir doctiss. cum LIB. IV.  
 nulla sit in toto Phædro elegantior, venustatisque  
 plenior. Sed ceterarum vicem hæc quoque experta  
 est, & hic etiam versus longe pulcherrimus, quo  
*musca* urbana jactationem suam egregie claudit, di-  
 midia sui parte mulcatur; & pro *contingit Rustica*,  
 Vir doctiss. reponit: *Contra insit Rustica*: absurdissi-  
 me; num enim Orationem tanta arte factam &  
 tantæ jactantiæ plenam, definere oportuit in verbis  
 & pondere & sono & acumine carentibus? ubi  
 tam abjecti & humiles numeri, & oratio ipsa im-  
 perfecta? Quid horum *simile tibi*? Quis unquam  
 periodum numerosam, & vehementer animatam  
 ita clausit? absit ut putemus hoc a Phædri manu  
 esse. Præterea, num credibile est Phædrum *Rus-  
 ticam* pro *formica* loco nominis dixisse, quasi for-  
 micæ uni conveniret, ut *Auritulus* asino, *Barbatus*  
 hirco? quod si *muscæ* id demus, nulla vox illi ma-  
 gis convenire potuit, aut acutius orationem ejus  
 claudere. Nemini, opinor, Vir doctiss. emenda-  
 tionem suam probaverit, cui sit aliquis vel oratio-  
 nis, vel proprietatis, vel decori sensus. timuit sci-  
 licet, ne stupidus & insulsus Lector non intelligeret  
 quæ sequuntur, *formicæ* esse verba, nisi iis moni-  
 tus quæ ipse suffecit. Sed vanus ille metus, cum  
 nemo tam sit fatuus, tam tardus, ut in tam plena  
 via deliraret. vid. simile prorsus orationis initium.

I. 30. 7.

*Sed illi, qui invitatur, non qui invisus est.* B. de-  
 dit Auctor, *invitatus*, & *invisus*. Bis accipitur est.  
 Ille nempe venustum putat, ut sint *ἡμοιοτάτα*:  
 ego contra, voluisse Phædrum id evitare; & idem  
 alios omnes sensisse opinor, cum nemo ante eum

II.

LIB. IV. hæc sollicitaret. Quod si ad singula *muscæ* eodem ordine respondisse *Formica* censenda est, hic inferendus est versus decimus quintus; & dum hæc scribo, eo ordine video collocatum in editione Neveleti, qui retinuit, opinor, quod in prioribus editionibus invenit, cum non se hic quicquam immutasse dicat. Idem versus sequentes hoc ordine dat. *Reges commemoras. Superba jactas. Nihil laboras. Ego granum. Te Circa. Æstate.* atque eundem fere ordinem reponendum censuit Guyetus, sed *Aras frequentas* inserit post *superba jactas*. Cui assentitur Gud. excepto quod *Aras frequentas* poni velit ante *Reges commemoras*. B. recepto ordine in aliis servato, *superba jactas* collocat post *Reges commemoras*, & hunc eum locum obtinuisse dicit in Editt. vett. unde putes Editt. illas in reliquorum ordine cum recentioribus convenire, quod vix crediderim, cum tam diversus ab eo abeat Neveletus.

14. *Te circa murum video pasci stercore.* Cum frumenta ex agris in horrea conduntur, *Formicæ* ad ista accedentes, ut grana copiosius congerant, ibi circa muros *muscas* stercore pascentes vident. Quorsum igitur mutat Vir doctiss. *Circa murum in circum rura*? Sed αὐτὸς ἔφη, nec verbum addit, quo probet.

17. *Superba jactas, tegere quod debet pudor.* MS. *Super etiam jactas, tegere quod debes pudor.* Quod miror editores mutasse. B. pro *debes* reponit *jubet*. Sed non video cur non retineatur vel *debes* vel *debet*.

XXIV. *Certo condixit pretio, secretum petit.* MS. *conduxit.* breviter hanc, quæ adeo Phædro placuit, pati

pati nequit Vir doctiss. reponit igitur, *Certo con-* LIB. IV.  
*ductus pretio*, dein, *conductus mercede*, quod nemo  
 nescit, recte dici probat exemplis pro more ex  
 Stephano petitis. *Conduxit* pluribus tuetur Bur-  
 mannus, cum proprie dicatur de iis, qui certo  
 pretio opus aliquod suscipiunt; ut is *locare* dicitur,  
 qui quid faciendum certo pretio alteri mandat.  
 Sed vix persuadet, ex juris formulis hic loqui Phæ-  
 drum, cum *Condicere* videatur optime hic conve-  
 nire ex quotidiano usu. Et id Plinius adhibuit  
 Epistola ad Vespasian. dedicatoria, *cum hanc ope-*  
*ram condicerem*. ubi videtur idem esse, ac *susci-*  
*perem*.

*Ufus poetæ, ut moris est, licentia.* Si hæc sana  
 sunt, *Ufus* ponitur pro *usus est*, ut *Seductus* III. 10.  
 11. & *Vexata* IV. 16. 3. nisi cum Guyeto, versu  
 sequente *atque mutes in apte*, quod parum placet.  
 Heinf. vero conjecit legendum, *Ufus poetici est mo-*  
*ris licentia*; sed numeri sic erunt inveniusti. me-  
 lius fuerit, *Poetici usus moris est licentia.* vel *Moris*  
*poetici usus est licentia.* B. *Ufus Poeta moris est li-*  
*centia*, hoc est, inquit, *licentia more concessa*. utinam  
 exemplo aliquo Vir doctiss. tam mirum loquendi  
 genus comprobasset.

*Auctoritatem similis referens gloriæ.* id est, simi-  
 lem illorum gloriam in eodem certaminis genere  
 narrans, quorum exemplum dignitatem atque auc-  
 toritatem insignem illi conciliabat. Nec ullus,  
 opinor, in Phædro versus hoc sanior, aut quod  
 pulchrius rei de qua agitur conveniat. B. vero to-  
 tum convellit. Quocunque te vertas, inquit, nihil  
 extricabis. Repono,

*Auctoritatis*

8.

10.



LIB. IV. *Auctoritatis illa referens gratia.* Qua vero hoc auctoritate? Quia alibi Phædrus dixit,

*Æsopi nomen sicubi interposuero,*

*Auctoritatis esse scito gratia.* Gratia & Gloria passim a Librariis confunduntur; & nota illic *interposuero*. Ita venustissimum versum & ad Lyrici carminis dignitatem assurgentem evertit, & omnem illi gratiam ademit.

13. *Illi, inquit, reddent, quorum sunt partes due.* Hæc pro Burmannianis dat Vir doctiss. cum nec ille, nec alius quisquam ita versum hunc ediderit. pro *partes* scribendum erat *laudis*. Mirum profecto est, cum sibi conscius esset, quam festinanter & negligenter se in hoc opusculo dedisset, non potuisse ferre exiguam illam moram, quæ relegendo, & erratorum indici contexendo necessaria fuit. Veras tam pudentæ festinationis causas nolim altius investigare, cum ipsa festinatione tetriores eas esse, & venia magis indignas, nemo sit, qui ignoret. In hoc autem versu pro *reddent*, Vir doctiss. *reddant*. id est *reddant illi, si velint, non ego*; quod tamen impietatis in deos speciem præ se fert, ut mihi quidem vehementer hæc emendatio eo nomine displiceat.

14. *Verum ut ne irate dimissum te sentiam.* Unde sit quod Recentiores dederint *dimissum te*, quod numeros corrumpit, pro *te dimissum*, nescio. sic enim Nevelet. pro *sentiam* vero, legendum forte *sentiant*. sc. dii, quorum laudes Simonides celebrasset. Scheff. *sentias*. Heins. *Verum ne ingrate te dimissum sentias*. sed MS. pro *ne, ut ne*, unde Burm. *Verum ut ne ingrate dimissum te censeas*. B. tanquam de suo, *Verum ut ne irate te dimissum censeas*. Ne putes me  
iratum

iratum te dimittere, ad cenam te invito. Sed nihil LIB. IV.  
opus est cur *sentias* mutetur in *censeas*, qua posteriori  
voce Scheffer. priorem explicavit.

*Ne male dimissus gratiam corrumpere,*

18.

*Promisit* — Ad hæc nihil B. nec alii quicquam,  
quod satisfaciatur. Potes tuam ipsius gratiam cor-  
rumpere; hoc intelligo. alterius, priusquam acce-  
peris, quomodo possis corrumpere, nescio. Re  
diligenter perpenſa opinor hic quædam excidiſſe,  
quod sæpe alias in Phædro eveniſſe manifestum est.  
fuerint autem ad hunc fere modum, aut ſaltem in  
hunc ſenſum,

*Ne male dimissus, se ægre id ferre ostenderet,*

*Negando & initam gratiam corrumpere.*

*Primum esse ne tibi videar molestior.* Cod. Rem.

XXV.

*Primum esse tibi ne.* Jac. Gronov. ad verſum ſuſten-  
tandum, pro *molestior immodestior*. alii voces tranſ-  
ponunt. *Primum esse ne tibi.* Ego mallim, *Pri-*  
*imum tibi esse*, vel, quod magis placet, *Primum ne*  
*videar esse tibi molestior*. B. hoc modo, trium ver-  
borum ordine inverſo; *Primum esse videar ne tibi*  
*molestior*. *Accentus hic*, inquit, *dignitatem pronomini*  
*addit*. Verius fortasse, *videar ego molestior*.

2.

*Habere ut possit aliquid operis residui.* Malim. *re-*  
*ſiduum*, dixeris enim, *aliquid operis relictum*, non  
*aliquid operis relictum*.

5.

*Brevitati nostræ præmium ut reddas, peto.* Cod.

8.

*Brevitatis & nimium.* Salm. & Heinf. *brevitati*.  
pro *nimum*, Salm. *nimirum*. Jac. Gronov. *mu-*  
*tuum*. Sed quæ ſequuntur, *Quod es pollicitus*, ſua-  
dent ut verius putem *præmium*, cum *præ* forte ideo  
exciderit, quod præceſſerit *træ*. Sed aliud, ni fal-  
ſor, majoris momenti mendum hic latet, quædam  
nempe

**LIB. IV.** nempe ante hunc versum deperdita esse, quibus hic versus cum præcedentibus cohæreret, & quæ Patroni nomen, quicumque fuerit, ad quem hæc scripta sunt, continerent, cum nusquam alias in hac proluxa adlocutione nominetur. forte fuerit hujusmodi versiculus,

*At tu, Particula, si placent quæ scripsimus. Particulanem* enim esse, ad quem hæc Phædrus, sequentis libri Prologus videtur non obscure ostendere. vid. v. 10.—14.

**11.** *Et hoc minus perveniet ad me muneris.* MSS. *Veniet.* alii aliis modis labanti versui succurrerunt. *Faber minus & minus.* Gud. *minus usu.* Urfin. & Heins. quibus accedit Burm. *perveniet.* mihi quidem magis arridet *deveniet*, quæ conjectura est Guyeti.

**19.** *Et mors vicina flagitabit debitum.* B. *flagitarit*, quia præcessit *deserit*, cui nequaquam assentior, cum *deserit* sit futurum exactum, ut loquuntur Grammatici, verba enim sunt, *Quum jam deserit*; *flagitabit* vero tempus proprie futurum significet, oportet.

**20.** *Stultum admovere tibi præces existima.* Pro *preces existima* in Rem. codice est *PRECESEXES*, in Pithœano, *PRECEPSEXIS* unde Pithœus, *præces existima.* Ad quæ Gudius, Quid ineptius, quid stultius, si ita Phædrus scripsisset? quin se ipsum stultissimum declarasset, qui plus una vice Eutycho preces jam admovent. Scheff. maluit, *existimo*, ut sit formula contentis importunitatem tot suarum precum. Gud. legendum putat certissima emendatione *Sexcenties*, quod ait hoc modo compendio sæpe scribi. Verum hoc minus placet, quod

quod & Phædrum nimiae importunitatis, & patro-  
 num duritiae nimiae argueret, adeoque supplican-  
 tem parum deceret. Videamus jam quid hic *B. existi-*  
*ma*, inquit, a Pithæo est. mallet cum celeberrimo  
 Burmanno *existimo*. Quam infelicitèr vero benevo-  
 lentiam celeberr. Burmanni Vir doctiss. hic captat,  
 cum *existimo* non sit Burmanni conjectura, sed ut  
 dixi, Schefferi? Burm. quid hic eligat nescit, sed  
*existima* corruptum esse censet. dein vero B. me-  
 moratis & codicum lectionibus & conjectura Gudii,  
 sic ipse reponit,

*Stultum admovere tibi preces est Eutyche,*

*Proclivis ultro cum sis misericordia.* Is Eutycho-  
 us est, inquit, cui & tertium librum dedicavit. Sane  
 tot preces hic admovere, cum neminem nomina-  
 verit, stultissimum esset. Excidit vocabulum ex  
 fine versus, ut V. Prol. 3. & 4.. Hæc ille. Quis  
 autem non putaret hæc omnia de suo eum dedisse?  
 versus tamen secundi emendationem in solidum de-  
 bet celeberrimo Scheffero. Suspicio, inquit Scheff.  
 scripsisse. *Proclivis* (ultro) *quam sis misericordia.*  
 Silius l. 13. *Sceleri proclivis egestas.* Quod ipsius  
 Bentleii est, habes in istis verbis, *est Eutyche*, &  
 nemo, opinor, ipsius esse invidet. Excidit, in-  
 quit, ex fine versus vocabulum. Sed unde constat  
 id fuisse *Eutyche*? verum quidem est Gadium pu-  
 tasse, hunc librum Eutycho dedicatum esse; sed  
 Particulonem potius fuisse, longe veri similis tum  
 ex sequentis libri Prologo, tum ex v. 24. ubi in-  
 nuere videtur se novum jam sibi patronum acqui-  
 sisse. Sed demus Eutycho fuisse, si hoc igitur  
 vocabulum a fine excidit, tum *exes* vel *exis* nihil  
 aliud est quam corruptio *est*. quod tamen in  
 MSS.



**LIB. IV. MSS.** una sæpe litera scribi solet. Quod si plene scribatur, nulla ratione minutum illud monosyllabum in *exes* vel *exis* a librariis dilatarı potuit. At inquit vir doctiss. stultissimum esset non nominari illum cui tot preces admoventur. Concedo, sed ut par fuit nominari, ita citius id fieri oportuit, & non ad versum usque vicesimum deferri; & proinde ipse versu octavo, qui casu quodam excidit, nominatum fuisse melius dubito. Sed videamus jam sententiam, quæ ex bella hac emendatione oritur.

*Stultum admovere tibi preces est* — Quem paulo humaniorem non offendat hæc adlocutio, sic simpliciter & absolute posita? Si re vera stultum sit, cur admovet? Emolliantur hæc oportet, antequam homini cultioris ingenii & politis moribus placere possint. Quod opinor, fiet, si legamus, *existimes*. pro *admovere* vero malim cum Heinsio, *admo-  
veri*.

*Stultum ADMOVERI tibi preces EXISTIMES,*  
*Proclivis ultro cum sis.* id est, Tu fortasse stultum putes, tibi preces tam importune admoveri, cum in causis, ubi misericordiæ locus est, ultro proclivis in eam sis. Sed ignoscas, oro, homini seni & jam diu malis gravissime oppresso, quamvis innocenti. Hæc, opinor, Phædri mens. *exes* vero vel compendio scriptum est pro *existimes*; vel *exis* solum ex illa voce superfuit, literis ceteris detritis vel deperditis. Ex secundo autem versu iisque quæ sequuntur, constare mihi liquido videtur illum ad quem hæc scripta sunt, Judicem fuisse; Phædrum vero ob nescio quod crimen bonis exutum & in custodiam forte conjectum, ibique ab ipsis  
Sejani

Sejani temporibus detentum ; vid. Prol. III. 41. LIB. IV.  
atque hic obnixè petere, ut malis illis, aut custodia  
tandem illa liberetur. Hoc aut aliquid hujusmodi  
filum orationis & color omnis clare indicant.  
Quorsum enim alias hic, *misericordia, reus, inno-*  
*cens* ? præ ceteris vero v. 26. 27.

*Decerne, quod religio, quod patitur fides ;*

*Et gratulari me fac judicio tuo.*

*Religio & Fides* sunt jusjurandum, quo is ad  
quem scribit, ut Judex, tenebatur ; quo sensu utrum-  
que verbum apud Phædrum alias occurrit. ut III.  
13. 8. *Sed ne religio peccet imprudens mea, & III.*  
*10. 40.*

*Ut adjuvaret jurisjurandi fidem,*

*Tuæ prius sunt partes ; aliorum dein ;*

*Similique gyro venient aliorum vices.* Cod. Pi-  
thœi, sic, ut Nevelet. ad marginem adnotavit,

*Tuæ sunt partes, fuerunt aliorum, dein*

*Simili gyro venient aliorum prius vices.* Unde luce  
clarius est, quod ipse prius ex conjectura ad mar-  
ginem adscripseram, legendum esse,

*Tuæ sunt partes ; fuerunt aliorum prius :*

*Dein simili gyro venient aliorum vices.* Heins. in  
primo versu, pro *sunt sint.* temere. B. *fuerant,*  
ideo, opinor, ne penultima præteriti corripere-  
tur ; sed cum alias hoc Phædrus fecerit, cujus duo cer-  
tissima exempla dedi ad 21. 15. frustra eo nomine  
hic locus sollicitatur. Quod si constructionem  
spectes, procul dubio *sunt, FUERUNT, erunt,* (vel  
*venient*) multo rectius dicitur quam *sunt, FUERANT,*  
*erant.* nec idonea ulla ratio videtur, cur Vir doc-  
tiss. *aliorum* mutaret in *illorum.*

*Decerne quod religio, quod patitur fides.* B. ma-  
lim,

LIB. IV. *lim, inquit, poscit.* Quid vero, nonne hoc est patronum iniustitiæ postulare? Si fides enim poscit, cur veniam differt? alterum certe longe modestius, ideoque supplicanti aptius.

30. *Integritatis qui sincere conscius.* Scheff. *sincere,* Heins. *Integritatis qui sibi veræ conscius.*

32. *Qui sint, requires.* B. *requiris.* sed citra necessitatem.

34. *Palam mutire plebeio piaculum est.* Codd. *periculum.* Sed cum versus sit Ennii a Festo laudatus, ibique sit *piaculum*, hic quoque eam vocem reponendam eruditi censuerunt.

LIB. V. *Cum destinaſsem operis habere terminum.* Editt. PROL. I. vett. *terminum operis habere.* pro *habere*, Gronov. *statuere.* sic etiam Scheff. & Gudius. Servatis verbis, at inverſo ordine, legi poſſit,

*Operis cum deſtinaſſem habere terminum.* B. reponit tanquam de ſuo *ſtatuere.* ſic enim ille; Cod. habent (quod tamen non conſtat niſi ex eo, quod ſic Editt. vett.) *terminum operis habere.* Unde recte, & ſententia & metro meliore,

*Cum deſtinaſſem terminum operi ſtatuere.* Sic ille; ſed excidit fortasſe poſt recte Gronovii nomen.

3. *Conſilium tacito corde damnavi MEUM.* *meum* quod abeſt a codicibus, Gudius dicit eſſe a Salmaſio; Jac. Gronov. *prius*, B. *ſtatim*; quod poſterius ideo diſplicet, quod auctorem minus quam par erat ſibi conſtantem repræſentet: in *meum* vero nihil eſt quod reprehendas.

4. *Nam ſi quis talis etiam eſt tituli artiſex.* Cum ex fine ultima vox in MSS. exciderit, multis conjecturis locum fecit. *artiſex, appetens, avidus, diligens,*  
locus :

*lotus* : Gud. pro *tituli*, *studii diligens*, quod operose Lib. V. tuetur. Jac. Gronov, *æmulus*, ut II. Epil. 7. *Nec hæc Invidia, verum est ÆMULATIO*. In versu præcedente dixerat, *Ne solus esset studii*. quod me aliquantum movet, ut cum Gudio pro *tituli* malim *studii*. sed aliud, opinor, in hoc loco mendum est, pro *est* sc. *legendum sit*.

*Quod si quis talis etiam sit tituli æmulus*. B. Gronovii conjecturam arripit, & pro sua venditat. Credo, inquit, me in rem ipsam incidisse; & ut versum fulciat, *est* post *tituli* invitis codicibus reponit.

*Ut illud ipsum cupiat famæ tradere*, Codd. videntur habuisse,

6.

*Ut illum ipsum cupiam*, quæ manifesto corrupta sunt; statim igitur ad marginem adscripsi, *Ut ille id ipsum cupiat*. atque id vero propius opinor, quam *illud ipsum*, quod a Fabro est.

*Sua cuique cum sit animi cogitatio*,

7.

*Colorque proprius*. Vett. edit. habuere *prior* pro *proprior* uno sc. *p.* omisso, ex quo Rittersh. recte *proprior*. Faber *privus*. Bentleius vero hæc pro mendosissimis habet. Quid est enim, inquit, *animi cogitatio*? quidve, *Cuique color proprius*? apage istas labe ab opere elegantissimo. Repono.

*Sua cuique cum sit animi conscientia*,

*Dolorque proprius*. *Animi conscientia*, quod sic & alii, & ipse Phædrus locuti sint. III. Prol. 47. *Stulte nudabit animi conscientiam*. & ex eodem prologo probat recte hic reponi *dolor*. *Affectus proprios*,—*In calamitatem diligens quædam meam*; *Nec his dolorem delenirem*. Quæ vero ipsi mendosissima visa sunt, alii omnes pro integerrimis habuerunt; nec ulla certe immutandi necessitas. prima emendatio adeo non necessaria est, ut improbanda  
Vol. II. F f dam



LIB. V. dam potius putem, cum nulla fere parte ad scripturam codicum accedat. *Cogitatio* vero huic loco tam apta, ut nihil magis, cum ipse III. Prol. 39. de se & Æsopo verba faciens dixerit,

*Et cogitavi plura quam reliquerat.* Et verbo isto *cogito* alias libenter utitur. præcipue vero huc faciunt ultima Fab. XIV. L. III.

*Sic ludus animo debet aliquando dari,*

*Ad cogitandum redeat ut melior tibi.* Nec quicquam opus est, ut *Color* vertatur in *Dolor*. cum *color*, quod a pictoribus translatus videtur, sit agendi ratio, optimis scriptoribus usitatum, Senecæ vero frequens. *Color*, inquit eruditiss. Gronov. est *habitus, genius, indoles*. Quod si *calamitas* & *dolor*, primam fabulis scribendis occasionem dedere, (quod de Æsopo quidem ejusque fabulis, potius quam de hoc scribendi genere in universum voluisse Phædrum opinor. III. Prol. 33.) aliæ certe causæ erant, quæ ad fabulas fingendas homines allicere potuerint; & compertum est *Fabulas* antiquissimum fuisse docendi genus, ut ad primi libri Prol. dixi; & amplissima iis materies convenit, cui *dolor* nullus immiscetur. Receptas igitur Lectiones locum suum tueri nihil vetat. Heins. vero pro *animi, animo*.

12. *Quasi paucas ostenderit, ego plures dissero.* MS. Rem. *Quasi paucas ille ostendit*; alterum Pithœi, *Quasi paucas tale ostendit*. Unde statim legendum putavi, si *paucas* sanum sit, *Quia paucas ille ostendit, ego plures fero*. Sed Gudianus putat *Quasi*, cum versus præcedens a *Quas* incipiat, delendum esse & legendum, *Paucas ostendit ille, ego plures disseram*. quod forte rectius, si pro *differam* retinuisset *differo*, quod cur mutet, nescio. Quod si id verbum retineatur, & initio versus *Quia*, necesse est legi-

legamus, *Quia pauca ostendit ille, ego plura dissero.* LIB. V. ut III. Prol. 39. *Et cogitavi PLURA, quam reliquerat.* B. eandem, in quam ipse incidi, conjecturam reponit.

*Quartum libellum dum tu varie* (Burm. vacive) *perleges,*

*Hunc obtreſtare ſi volet malignitas.* Pendere orationem nemo non videt. mihi quidem perſuaſum eſt excidiſſe verſiculum inter hos duos; quod cum mirarer neminem advertiſſe, video tandem ex Gudio notis idem quoque ſenſiſſe Meurſium. Qui vero exciderit, ad hunc forte ſe modum habuit.

14.

*Quintum exarabo, ſtudiis ne deſim tuis.* *Quintum exarabo,* ut III. Prol. 29. *Librum exarabo tertium Aſopi ſtylo.* *Studiis ne deſim tuis,* quia præceſſit V. 10 — *quoniam caperis fabulis, & mox V. 17. — quod tu, quod ſimiles tui Veſtras in chartas verba tranſfertis mea.* Sic autem omnia bene cohærent. In priore autem verſu Codd. *dum varie,* abſque *tu. varie* Pith. mutavit in *vacive,* ut laboranti verſui ſuccurreret; quod, cum *vacivus* nuſquam poſt Plauti & Terentii tempora, quod ſciam, occurrat. non temere in Phædro admittendum. nec alii tamen hic quicquam melius. Cum autem nec *tu* facile abeſſe poſſit, nec *varie* ſanum ſit, ego quidem legendum arbitror, *dum tu valide,* id eſt, *ſtrenue, diligenter.* magno enim ſtudio Particulonem Phædri fabulas legiſſe oſtendunt verſus V. 17. 18. quos modo adduxi. Quod vero mox *Quartum* Gudio moleſtiam creat, id ex eo eſt, quod non animadvertiſſet vir eruditiff. veteres libellos ſuos ſe-orſum edere ſolere, non omnes ſimul in unum conjunctos. Fruſtra igitur mutavit *Quartum* in *Quarum,* quod tamen amplexus eſt Hoogſtratanus, &

LIB. V. ex illo Burmannus. Videamus jam quid ad hæc B. *reponere* inquit (pro Quartum) *Quintum libellum cum vacarit perleges.* sine dubio hunc quintum, quem Particuloni nunc mittit. Illud vero *Quintum* ab Ursino est, quem non nominat. Sed quis ex hac lectione sensus? *Quare Particulo, quoniam caperis fabulis, Quintum libellum perleges, cum vacarit.* Hocine voluit Phædrus? minime. Sed quoniam *caperis fabulis*, ad laborem pristinum in tui gratiam redibo, & dum tu quartum libellum, quem nuper ad te dedi, *attente* perleges, ad quintum scribendum me accingam. *Hunc* enim, quod sequitur, manifesto oppositè dicitur ad *quartum* librum. B. vero pro *hunc* in textu posuit *huic*, nescio an dedita opera, an per incuriam. sed aliud est quod pene oblitus sum dicere, distinctionem scilicet pleniorè ponendam esse ad V. 12. ut decimus tertius sequenti annectatur.

II. PROL. *Ut quidam artifices nostro faciunt seculo,*  
 4. *Qui pretium operibus majus inveniunt, novo*  
*Si marmori adscripserunt Praxitelem suo,*  
*Trito Myronem argento. Fabulæ exaudiant*  
*Adeo fugatæ. Plus vetustis nam favet*  
*Invidia mordax, quam bonis præsentibus.* Hæc omnium consensu a *trito* ad *fugatæ* corruptissima sunt. In quarto versu Codd. *Detrito.* hoc autem vocabulum & *Fab. exaud.* ad *fugatæ* nonnulli prorsus omittere maluerunt, quam tam depravata servare. In corrigendo omnes hætenus frustra se exercuerunt, & piget tot tamque infelices conjecturas referre. Ceteris igitur missis veniamus ad ea quæ huic deplorato loco restituendo excogitavit noster, qui primus dedit, quod aliquam veri speciem habeat. Sic igitur Ille.

*Qui*

*Qui pretium operibus majus inveniunt novis,  
Si marmori adscribere Praxitelen, Scopan  
Aeri, Myronem argento, tabulæ Zeuxidem.*

*Adeo fucatæ plus vetustati favet*

*Invidia mordax, quam bonis præsentibus.* Et de his mirum quantum sibi plaudit Vir doctiss. Dum sententiam, inquit, auctoris, neglectis literarum ductibus, cogitatione verso; in ipsam *veram* casu nescio an sagacitate incidi. — Et facilis & egregia jam sententia est; cumque emendationes tam longa serie altera succedant alteri, non possunt in lingua emortua *non esse veræ*. Egregia sane emendatio, quam tamen *veram* præstare nolim ex ulla parte, ne dum ex omni, si excipias *tabulæ* quam reposuit loco *fabulæ*, certissima, opinor, correctione, cum & a scriptura minimum recedat, & eo ipsi etiam numeri ducant. Casu an sagacitate in emendationes has inciderit, ego quidem nescio, sed video ab *Hoogstratano*, & a *Junio* ad Myronem, Epigramma ex Martiale IV. 39. adductum, quod ante oculos cum in emendationem inciderit, opinor, habuit,

*Argenti genus omne comparasti,*

*Et solus veteres MYRONIS artes,*

*Solus PRAXITELIS manus SCOPÆQUE.* His addas illa Horatii, Epist. II. 1. 96. *MARMORIS aut eboris fabros aut ÆRIS amavit: Suspendit picta vul-tum mentemque TABELLA.* Cur vero dicat in lingua emortua *non posse non esse veras*, non intelligo; vera enim emendatio vera erit in quavis lingua, emortua sit necne. Sed ad rem, si cetera hujus correctionis sana sint, at in extrema certe parte peccat, dum justos extra limites licentius evagatur.



LIB. V. Fines enim intra quos contineri oportebat, terminantur *res fugatae*. Sequentia enim integerrima esse, adeoque non vexanda quivis viderit. Hæc dico, *Plus vetustis nam favet*

*Invidia mordax, quam bonis presentibus.* pro quibus Vir doctiss. reponit, Adeo fucatæ *plus vetustati favet*. In hoc igitur hæc peccat emendatio, quod ad ea, quæ sana sunt, se extendit, & tentando corrumpit; sed aliis etiam nominibus hac in parte peccat, quod & sententia absurda sit, & pariter locutio. Quid enim? num *Invidia vetustati favet*, sciens vidensque eam *fucata* esse? Is tamen verborum unicus sensus est. Emphasis tota in eo est, quod *Invidia fucatæ etiam vetustati plus favet*. Si enim nesciat *fucata* esse, pro non *fucata*, pro vera & sincera habet. Qualis vero hæc locutio, *fucata vetustas? fucata est fuco obducta*, ut *mulier* vel *species fucata*. id vero quod fuco obductum est, est id quod est; adeoque *vetustas*, licet fuco obducta, est tamen *vetustas*. *simulata* quidem vel *ficta* vetustas id diceret, quod vult Vir doctiss. *Novitas* sc. speciem *vetustatis* præ se ferens; sed ex *fucata vetustate* sensum istum nunquam exsculpes. Nihil igitur in Viri doctiss. emendatione sani est post *fucatæ*. & proinde ipsa illa *adeo fucatæ* cum iis quæ præcedunt, stare non possunt. Emendatio igitur, si in altera parte peccat, in altera deficit, cum *adeo fucatæ* adhuc erunt pro corruptis habenda. Si quidem cetera ad *Zeuxidem* usque recte restituta sunt, pro *adeo fucatæ*, statim mihi succurrebat legendum *Aut Phidiam ebori*.

— Scopan

*Æri, Myronem argento, tabulæ ZEUXIDEM,*

*Aut*

*Aut PHIDIAM ebori.* quod tamen librarii scribere LIB. V. solebant *Fidiā*. Quam vero ille operibus ex *ebore* factis nobilis fuerit, vel pueri norunt. Mihi vero & hoc elegantius quam si in *Zeuxidem* desinas, & constructio postulare videtur ut *Aut* ultimo nomini præponatur. In Epigrammate Martialis modo laudato versibus supra positus proximus est,

*Solus Phidiaci toreuma cæli.* Sed nec Martialem, nec alium quemvis scriptorem inspexeram, cum in hæc incidi. Jam vero ad reliquas emendationis partes accedamus. Prima & ultima sunt a Gronovio, *novis* dico, & *fucatae*. Sequentia *Scopan Aeri, Myronem argento*, hoc incommodo premuntur, quod non in ære sed marmore præstans fuerit Scopas, in ære vero nobilissimus *Myron*, non in argento; unde Heinsius *Myronis nomen merito suspectum* fuit: adde quod *Scopan æri* a suo detrimento nimium recedant, & *detricto* vix videatur esse ab errantibus Librariis. Quod quidem ad *Zeuxidem*, si reliqua vera essent, hoc necessario admittendum, cum nullum præter hoc Pictoris nomen Dactyli vel Cretici vicem implere possit, licet id quoque ab *exaudiant* pernimum abeat. Jacobus Gronov. eandem, quam noster, emendandi viam, quod ad *suo Detrito*, ingressus est, sed pessimo successu; ille enim reponi velit *luto Boetbum*, quasi *Boetbus*, quod Græcis *Βοηδδς*, in dissyllabum contrahi potuisset, quod is non Græcus esset, sed Carthaginensis; quod etsi verum sit, a Græcis tamen Romani nomen, opinor, ut aliorum fere artificum, acceperunt. Ne nos ab hoc loco asymboli discedamus, dabo jam quod mihi quoque in mentem venerit. Sic igitur hæc refingi forte non incommode possunt.

LIB. V. *Qui pretium operibus majus inveniunt, novo  
Si marmori adscripserunt Praxitelem, Myos  
Nomen detrito argento; tabulæque hoc juvant  
Pacto fucatæ. Antiquis nominibus artificum ar-  
gentum nobile.* dixit Senec. ad Helviam c. XI. *Mys*  
vero argenti cælandi laude post *Mentorem* primus  
fuit. Hinc Martial. VIII. 34. *Archetypum Myos ar-  
gentum.* & 51.

*Quis labor in phiala? docti Myos, an Myronis?  
Mentoris hæc manus est, an, Polyclete, tua? &  
XIV. 55.*

*Glorior arte magis; nam Myos iste labor.* quæ  
loca adduxit Junius de Pictura Veterum, Catalogi  
p. 130. sic autem servabitur *detrito*, & evitabitur  
incommodum quod ex altera emendandi ratione  
oritur, quæ artificibus antiquis materias non suas  
assignat: neque *Myos* nomen a *Myronem* multum  
abit; idque in memoriam revocandum, Librarios  
nusquam sæpius aut turpius errare quam in nomi-  
nibus propriis. Quod ad reliqua nostræ emenda-  
tionis, eruditorum judicio lubens relinquo, & hæc  
& illa, non ut emendationes, quæ non possunt non  
esse veræ, sed ut conjecturas tantum afferens, libere  
ab aliis expendendas. sed ad alia pergendum.

I. 2. *Athenas occupavit imperio improbo.* Hæc inter-  
polat Vir doctiss. inserendo cum post *Athenas*, ean-  
dem ob rationem, propter quam tot loca corrumpit,  
invitis inferciendo ut, ne hiaret sc. oratio.

3. *Ut mos est vulgi, passim & certatim ruunt,*  
*Feliciter subclamant.* Sic VII. 13. *Ut spectatorum  
mos est.* Repone, inquit B.

*Ut mos est, vulgus passim & certatim ruit,*  
*Feliciter, subclamat.* Codices habent *ruit*, Hæc-  
cine

cine vero de suo? nihil minus. Sic enim Meur-LIB. V.  
sius,

——certatim ruit,

*Feliciter, subclamat. B. quidem vulgi in vulgus mutavit pro suo arbitrio, sed temere. Vulgus quidem & Principes inquit opponi: quid vero, num minus opponuntur, si legamus vulgi?*

*Ne defuisse noceat, repunt ultimi. Codd. repetunt, pro quo Rittersh. reptant, quod post Fabrum reposuit Hoogstrat. & sic B.*

8.

*Quisnam Cinædus ille in conspectu meo*

*Audet venire? Licet probe sciam viros doctissimos hanc lectionem exemplo non uno tueri, cum tamen Phædrus dixerit VII. 22.*

15.

*Quidam in conspectum proditurum sine mora.*

Suspicio hic legendum in *conspectus meos*, ne dicam merito dubitari posse in plerisque quæ offeruntur exemplis, an non *m* finale exciderit. Licet alias fere omiserim notare loca, in quibus Textus Benteianus a Burmanniano discedit non admonito lectore, hic tamen non prætereundum bis id in tribus versiculis factum esse, idque cum secunda mutatio gravior sit: Hoc sc. in versu pro *Quisnam* ille *Quisnam*, quod quidem leve est; in ultimo vero, pro *mutatus* lacunæ appositis indiciis, Vir doctiss. *mutatur* cum plenâ distinctione, quasi nihil deesset.

*Scio, quod virtuti non sit credendum tuæ. B. accedit Gronovio, qui Scio quam reponendum contendit, cum Scio quod Latine dici neget. alteram tamen lectionem probant Vossius, Schoppius, Faber, & Scio quod recte dici pluribus docet doctiss. Perizon, ad Sanctii Minervam, p. 546. edit tert.*

II. II.

——mecum



LIB. V.

—mecum facile redeo in gratiam,

III. 7. *Quia non fuisse mentem ledendi scio.* Quis non miretur virum doctiss. ne hæc quidem intacta præterire? reponit ille pro *Quia Cui.* Ad libros utique emendandos accedere videtur vir doctiss. animo ab aliis editoribus quantum possit maxime diverso. Illi enim vellent omnia sana esse, ut sit minimus corrigendi locus; & codicum lectiones, si qua possunt, lubentes tuentur: Ille vero ab hoc animo tantum abest, ut levissimas immutandi occasiones avidissime captet, & magnopere vellet, ingenii ostentandi gratia, ut in singulis versibus aliquid vel vere vel specie saltem mendosum sit, ut conjecturis locum faciat: & si ne species vel umbra vitii sit, tamen si idem aliter æque bene, vel, ipso iudice, melius dici potuisset, hinc quoque interpolandi occasionem insane arripit. Si non hoc animo ad Phædrum emendate edendum accessisset, quot inanibus conjecturis careremus, quibus libellus hic jam obrutus & omnibus paginis deturpatus est, ne parum scilicet Criticus videatur?

II. *Hoc argumentum veniam mage dari docet,*

*Qui casu peccat, quam qui consilio est nocens.*  
Cod. Rem. *Hoc argumento veniam dari docet.* & sic dedit Neveletus, ex cod. opinor, Pithœi. pro *docet* vero Gud. *deceat.* verissime, opinor; & sic edidit Jac. Gronovius, & Hoogstrat. cum vero versus laboret, inferendum puto *ei* post *veniam*, quod & sententia flagitat. In versu autem secundo pro *quam*, statim vidi sententiam postulare *nam*, totumque adeo locum sic reponendum.

*Hoc argumento veniam ei dari decet,*

*Qui*

*Qui casu peccat.* Nam qui consilio est nocens, & Lib. V. secundum versum jam video ita emendasse Rigaltium. cui accedit etiam B. sed ille in primo *dandam illi*, & sic totum versum reponit.

*Hoc argumentum veniam dandam illi docet.* Et *dandam* quidem *Docet* requirit. sed *Decet*, *dari*, quæ codicum lectio est. miror vero cur non potius *do-*  
*cet* in *decet* mutandum putarunt quam *argumento* in *argumentum*, cum *dari* & *docet* simul consistere non possunt: quid quod *argumentum docet*, nusquam alias occurrat. Cum vero *debet dari* Phædrus dixerat, III. 14. 12. & IV. 25. 23. suspiceris legendum, Hoc argumento *venia debet huic dari*, meliore numero; sed nimium abijt a codicibus.

*Tuum libenter prorsus adpeterem cibum.* MS. Li- IV. 5.  
*benter tuum.* unde B. *Libenter istum*, sed, num ita uterque codex, non dicitur; & si ita sit, pro Librarii errore habendum putem, cum & *tuum* multo hic aptius sit, & *prorsus* a *libenter* non facile divelli queat. certe in membranis frequentes sunt hujusmodi trajectiones.

*Periculosum semper vitavi lacrum.* *Vitavi*, excerpta Rigaltii; (ex codice Remensi, opinor, quo ille usus est) *periculosum* est cum periculo conjunctum. Sic, I. 8. 9. PERICULOSAM fecit medicinam lupo. in altero vero Codice videtur fuisse *reputavi*, cum sic Rittersh. & Nevelet. atque id reposuit B. Utraque proba lectio, sed prior fabulæ potius convenit, & *reputavi* pro *vitavi* forte positum est errore librarii, cum tres primæ ejus litteræ sint eadem ac tres ultimæ in *semper*, sed ordine inverso. *reputavi* tamen favere videatur, quod dixit, II. 7. 14.

LIB. V. *Magnæ periculo sunt opes obnoxia.* Utrique lectioni convenit, quod de seipso, III. Prol. 21.

*Curamque habendi penitus corde eraserim.*

9. *Sed dicis, qui rapuere divitias, habent.* Heinsf. *dicis*, quod dat B. tanquam de suo. *rapuere*, id est, quibuscunque poterant modis, sibi divitias *arripuere*; *habent, possident*, divites sunt. quid in his culpes? B. tamen, pro *rapuere, latuere*. Quid vero, num omnes qui *latent*, divites sunt? inane acumen hic captat vir doctiss. In versu proximo Heinsf. pro *qui, quot.* sed *qui* valet eos, qui; nihil igitur ista emendatione opus. præter tamen morem est viri doctiss. quod non arripuerit, cum sit satis speciosa.

12. *Paucis temeritas est bono, multis malo.* miror *temeritas* eruditis non displicuisse, cum argumentum fabulæ plane postulet *aviditas, cupiditas, improbitas*, quorum primum malim, cum ipse dixerit, II. 1.

14. *Verum est aviditas dives.*

V. 4. *Facturus ludos quidam dives nobiles.* Sic 7. 16. *Erat facturus ludos quidam nobiles.*

18. *Verum ut subesse pallio contenderent.* Hic & v. 32. pro *verum & vero* Heinsf. vellet *verrem & verri*, cui nemo assensit. B. ne ad hanc fabulam nihil dicat, utroque loco dixit se hanc conjecturam improbare. *non placet. non assentior.* sed aliud non minus malum dedit Heinsf. quod cum nostri palato arrideret, omittere non potuit. ad versum 22.

22. *Hoc vidit fieri Rusticus.* Heinsf. *Hoc* videt ut *fieri.* recte, inquit B.

33. *Quæ possim loqui.* B. *Eloqui* reposuit, quæ Heinsii conjectura est, non admonito lectore sese a textu Burm. recessisse, vel hoc ab Heinsio mutuasse.

*Sed temperatae suaves sunt argutiae.* hic Vir doctiss. LIB. V.  
reponit *suave*, eodem jure, quo III. 7. 1. pro *dul-* 41.  
*cis fit libertas, dulce*, id est prorsus nullo, cum hoc  
fit argutum nimis, & a Phædri more alienum.

*Quare Vir Sanctissime,*

42.

*Particulo, chartis nomen victurum meis.* Ex hac  
Particulonis laude conjicio Phædrum id quod pe-  
tierat, jam tandem ab eo impetrasse.

*Accessit alter æque defectus pilis.*

VI. 2.

*Eia, inquit.* Cum ut nullis modis ingeri pote-  
rat, ut propositum idem alia ratione obtineret, Vir  
doctiss. accessit mutavit in accedens.

*Quem spes delusit, huic querela convenit.* Hic 7.  
quoque B. articulum inserit, ut sæpe alias solet, &  
invito Phædro, reponit *querela hæc*.

*Nec opinans, & sinistram fregit tibiam.* Cod. Nec VII. 8.  
*opia sed.* quibus explicandis se frustra torquet Gudi-  
us, & ex iis extundit instrumenta quædam *omnia*  
dicta. *Opia sed* est *opinans* et compendio scriptum,  
utroque *n* superne notato, & *s* ad sequentem sylla-  
bam adjuncto, quod fecit, ut *t* mutarent in *d*. quod  
miror Bentleium saltem non animadvertisse, tam  
sagacem tantique acuminis virum; qui ad hæc,  
Recte Neveletus *necopinus*: ut supra I. 9. 6. *neco-*  
*pinum rapit*. Codices hic, *Nec opia sed*. Quale vero  
hoc argumentum? Phædrus dixit alibi, *necopi-*  
*num*, quia versus *necopinantem* non ferret, ideo non  
hic dixit *nec opinans*, quod æque recte dici poterat.  
ut Ter. And. I. 2. 9. *necopinantes duci falso gaudio*.  
vid. etiam Heaut. I. 2. 11. & Hec. III. 3. 2.

*Duas cum dextras maluisset perdere.* Ludit hic  
Phædrus in voce *tibia* non ineleganter, cum *tibia*  
ambigua vox sit, qua significatur & pars cruris, &  
illa,

9.



LIB. V. illa, qua canitur. Cum vero viderem virum doctissimum tam bellam occasionem de Tibiis veterum differendi pro infinita sua eruditione non arripuisse, adii ad Terentii Didascalias, nihil dubitans quin ibi vexatissimam illam quaestionem ab eo copiose & dilucide explicatam invenirem: sed nescio quo fato evenit, ut illic quoque tacere mallet, idque cum toties spem fecisset, se hic egregia praestitutum; quod facit ut vehementer suspicer nihil illum hac in causa posse dicere, quod non dictum sit prius.

13. *Ut spectatorum mos est, & lepidum genus.* Gron. legendum putat *ad lepidum genus.* id est, ut spectatores solent esse affecti erga suave illud genus. Heins. pro *lepidum, cupidum.* B. ad hæc nihil.

17. *Et incipiebat Princeps ingredier. eum*

*Adducit pretio, precibus.* Editiones vett. habent, *Et incipiebat Princeps abduci reum, ingredi a se reducit pretio.* Ex quo Urfinus,

*Et incipiebat ingredi Princeps, eum*

*Reducit pretio.* Hæc Scheffer. Heins.

*Ut incipiebat Princeps ingredier, eum*

*Inducit pretio.* Propius ad codices hoc modo restituas,

*Et incipiebat Princeps ingredi. Ad se eum*

*Adducit.* Ad hæc Gudius affert locum ex Cic. Epist. Fam. X. 17. *Cum primum posse ingredi capit.* Hoc arrepto B. tacito Gudii nomine reponit,

*Et ut incipiebat posse Princeps ingredi,*

*Inducit.* Ut atque inducit sunt ab Heinsio, de quo pariter tacet. Sed præterquam quod hæc a codicibus nimium recedant, & eum temere omittatur, corrumpit emendationem Heinsii, dum et quoque

quoque retineri vult; quæ enim hæc constructio? LIB. V. erat factururus, & inducit.

*Chorus reducto tunc, & notum canticum*

25.

*Imposuit, cujus hæc fuit sententia.* MS. *Tunc chorus ignotum more ducto canticum Imposuit.* In quibus verbis necesse est ut aliquid immutetur, cum subesse mendum omnes sentiant. Pro *more ducto* Salm. *mox reducto.* quod Freinshemius probavit, & sic locum legendum censuit,

*Tunc chorus ignotum mox reducto canticum*

*Insonuit.* *Insonuit* arripuit B. tacito Freinshemii nomine, & pro *more ducto*, MORE DOCTO. Hoc est, inquit ille, novum de more canticum chorus insonuit. Quis vero *more docto* dixit? quis *ignotum more docto* conjunxit? quis, chorum canticum insonare? quis denique credat Phædrum hoc versu voluisse *more* ponere, cum in versu præcedente eadem voce usus sit? præterea *Imposuit* hic eam habet proprietatem, ut abesse nequeat, cum totius fabulæ lepos in eo consistat, quod chorus homini vano & inepto, hoc cantico imposuerit. Ego igitur pro *more ducto*, cum Gudio legendum puto, *modo reducto*; *mo* enim pro *modo* compendium solemne est librariorum; & distinctione post *chorus* locum adjuvandum. Præcessit, *Dii sunt locuti more translatis.*

*Tunc chorus;* (sc. locutus est, id est, cecinit) *ignotum* (tibicini) *modo reducto canticum Imposuit.*

*In plausus consurrectum est. Jactant basia.*

28.

*Tibicen gratulari fautores putat.* Cod. *jactat.* & sic omnes editt. quas vidi præter Burmann. *jactant* est a Petro Scriverio, quod miror probasse Heinsum. Tibicen enim jactabat basia, quod spectatores

LIB. V. tores sibi gratulari putaret. Hic B. restitue quod Codices exhibent, *faſtat*, quasi ipse primus ita restituiſſet. In secundo autem versu pro *putat* mallem *putans*.

32. *Iteratur illud. Homo meus se in pulpito.* Venuste admodum nova sententia incipit ad *Homo meus*; & quod ad versum, distinctio optime fit in cæsura. Heinsf. tamen pro *illud*, *illico*. quo indicio B. reponit *illic*. Hic & *illic* eleganter, inquit, pro *tunc*; quod nemo, opinor, nescit. sed nullus illi hic locus.

VIII. I. *Cursu volucris pendens in novacula.* B. *Cursu illa volucris.* hoc opinor illi *concinnius* visum est, *ideoque & verum*.

- IX. 3. *Monstrabat vitulus, quo se pacto plecteret.* Eruditi jam diu monuerunt reponendum *flecteret*. & sic B.

X. 1. *Adversus omnes fortis veloces feras.* MS. *Fortes & veloces*. unde Heinsf. *Fortis & velox*. quod in textu posuit Hoogst. & sic B. *fortis*, inquit, adversus apros, leones; *velox* contra lepores & cervos.

3. *Languere cepit annis ingravantibus.* B. *Languere ut cepit*, pro more.

5. *Adripuit aurem.* Heinsf. *aure*. quod reponit B. temere prorsus, cum, ut observat Burmannus, utrumque æque Latine dici possit; & *aurem* numeros hic meliores efficit.

7. *Canem objurgabat; cui latrans contra senex.* Cod. *Cui senex contra latrans*. & sic olim dedit Burmannus, sed in secunda editione verborum ordinem immutavit obsecutus Hoogstratano, qui pluribus contendit primam in *latrans* corripui non posse; quod si verum sit, ordinem verborum invertisse parum

parum juvat, cum vix ferendum sit, ut ultima in LIB. V.

*latrans* acuatur, cum syllaba præcedens longa sit.

Ego vero nequaquam certum puto, priorem in *la-*  
*trans* non posse corripi. Vossii verba hæc sunt de

Arte Gram. p. 210. "Nec dubium, quin Classi-

"ci potius sequendi sint, si consentiunt. Ut in

"*migro*, ubi nemo priorem, quod sciam, corripit

"præter Manilium Theodosiani ævi poetam. Ac

"fortasse par ratio in *Latrare*. Quanquam prio-

"rem non Guntherus modo corripit, sed etiam

"Sidonius, cum ait,

— *circum latrat ingens*

"*Turba canum* : Idem Claudius Mamertus Victor

"commentario in Genesim." Vides hic Vossium

putasse certius esse priorem in *migro* produci, quam

in *latro*. & tamen certis exemplis Plauti & Te-

rentii constat plerumque corripi. Sed, cum non

observassent exempla istiusmodi in Heroicis & Ele-

giacis Poetis, inde propere nimis sententiam erudi-

ti in alteram partem pronuntiarunt. Illos utique

fugerat Lucretianum illud, II. 965.

*Inque locum quando REMIGRANT, fit blanda vo-*

*luptas.*

De *latro* quidem nihil affirmare ausim ; apud Plau-

tum quidem occurrunt *latrant* & *latranti*, & pri-

mam in utroque loco per versum brevem esse li-

cet ; apud Terentium vero nusquam. Sed fieri

potest ut quantitatis notitia ab unico interdum ex-

emplo pendeat ; cujus exemplum est verbum FLA-

GRO, quod licet optimis Scriptoribus frequentissimo

in usu sit, cum *latro* contra raro occurrat, nemo

tamen quod sciam, priorem corripuit præter Vir-

gilium, Æneid. II. 685.



LIB. V. *Nos pavidī trepidare metu, crinemque FLAGRAN-*  
*TEM*

*Excudere, & sanctos restinguere fontibus ignes.*  
 Sed ut dicam quod sentio, ipsa vox *latrans* mihi minus loco videtur convenire; cum non hic pro *canis* simpliciter poni videatur, quod nec exemplis defendi potest, nec res ipsa patitur. Ut enim de domino dicitur, *Hic tum venator dolens Canem objurgabat*; sic videtur desiderari *ingemens*, aut aliquid ejusmodi, quod canem indignantem & ægre ferentem tam iniquam objurgationem exhiberet. *Ingemens* vero ideo minus placet, quod nulla sit ratio, quæ induceret librariorum *latrans* ejus loco ponere. Quærenda igitur vox quædam rarior & obscurior, cujus *latrans* glossa esset. ea vero fortasse fuit *hirriens*, quod proprium canum est, indigne aliquid ferentium. *Hirrire*, ut dicit Scaliger ad Festum, est vox ad imitationem efficta ob litteram R. quam canes irritatæ sonant; quæ & ideo *canina* dicitur. Sidon. *Prodat hirritu rabiem canino.* B. ut versui consulat, alio confugit, & ad notum exitum se recipit. Illi certum est primum in *latrans* corripī non posse, cum a gravi vastoque sono verbum ipsum primo factum sit (quasi nullus latratus sit acutus) neque tamen hilo melior erit versus, si *latrans* a pede sexto ad quartum reduxeris. Dedit auctor,

*Cui senex contra Lacon. Horat. Epod. VI.*

*Nam qualis aut Molossus, aut fulvus Lacon.*  
 Eleganter autem, cum prius dixisset *canis*, postea intulit *Lacon.* ut Virg. *Æneid. XII. 750.*

*Venator cursu canis, & latratibus instat.*  
*Ille (cervus) autem insidiis, ac ripa territus alta,*  
*Mille*

*Mille fugit refugitque vias : at vividus UMBER* LIB. V.

*Hæret bians.* His exemplis Vir doctiss. putat se rem confecisse, & egregie locum emendasse. Mihi contra nihil certius videtur, quam hanc emendationem ineptam esse & absurdam. primo enim *Lacon* hic est plane otiosum, cum locus, ut dixi, postulet epithetum proprium, & rei de qua agitur accommodatum, quodque canem ad domini objurgationem indignantem exprimat. dein tantum abest ut *Lacon* sit hic elegans, ut hoc humile dicendi genus, tales elegantias in universum respuat; quod enim in Tragico, Epico aut Lyrico carmine cum laude dicitur, in Fabulis poni tenuitas argumenti nequaquam patitur. Nec quid magis contra decorum, magisque vitiosum in uno dicendi genere, quam quod in altero esset insigniter eximium. Hoc verum esse & ipsa dicendi ratio, & natura docent, & Phædri ipsius consuetudo. Cur enim, si hoc sit re vera elegans, nusquam in tot aliis Fabulis idem fecerit? Hoc autem non tantum elegantia omni carere, sed & absurdissimum esse quis facile alio ab exemplo sentiet. Pone enim in fabula quadam de *equo* desiderari vocem quæ spondei vicem suppleat, cum *equus* sit prima brevis; num elegans putabitur si pro *equo* inseratur *Rhæbus* aut *Æthon*? quia Virgilius dixit, *Æneid.* X. 861. *RHOEBE diu, res si qua diu mortalibus ulla est, Viximus.* & XI. 89.

*Post bellator equus positis insignibus Æthon*  
*It lacrimans.*

Operam, opinor, luderet, qui hoc ridiculum fore operose probaret, cum primo statim conspectu ineptiam suam ultro omnibus prodat. Quod vero

LIB. V. Vir doctiss. dicit, *eleganter, cum prius Canis dixisset, intulit* LACON, idque Virgilii exemplo firmet, hic quoque fallitur, & elegantiam ibi captat, ubi plane nulla est: UMBER enim in Virgilio non minus elegans foret, etsi *Canis* non præcessisset, ut liquet ex his Senecæ, Thy. v. 497.

*Sic cum feras vestigat, & longo sagax  
Loro tenetur UMBER, ac presso vias  
Scrutatur ore; dum procul lento suem  
Odore sentit, paret, & tacito locum  
Rostris pererrat: præda cum propior fuit,  
Cervice tota pugnat, & gemitu vocat  
Dominum morantem, seque retinenti eripit.*

Abeat igitur Viri doctissimi LACON, unde pedem huc malum intulit.

8. *Non te destituit animus, sed vires meæ.* Ad hæc Hoogstrat. Vir celeberrimus, mihi quæ amicissimus, Petrus Francius reponebat *non me destituit*: quod non displicet. — eodemque modo reddidit Interpretes Gallicus. Atque hoc tanquam de suo reponit B. *primus ad extremum similis sibi*, nisi quod una adhuc emendatio superfit, quem Gudii esse non diffitetur.

9. *Quod fuimus laudas, jam damnas quod non sumus.*  
Codd.

*Quod fuimus laudas, jam damnas quod sumus.* Scribe, inquit Gudius, meo periculo,

*Quod fuimus lauda, si jam damnas quod sumus.* Sic non tantum versui numerus, sed verbis fides, & veritati ratio constabit. cui calculum apponit B. *Recte* Gudius. Est sane non recta modo emendatio, sed & admodum ingeniosa. Olim Phædri codices videntur habuisse pro *lauda, si, laudasti.* sic enim

enim Anonym. Laudasti, quod fui, mihi jam dam- LIB. V.  
 nas quod sum. Remicius, laudasti quod fuimus, jam  
 damnas quod sumus.

Atque hæc dicta sint ad hanc Phædri editionem, de qua tantam spem conceperam; quibus me fidem liberasse, & quod receperam, abunde præstisse confido, ut non verear pronuntiare, omnium, quotquot viderim, nullam esse, quæ veram auctoris manum minus referat. Num in Terentio, opere per triginta fere annos promisso, sed jam tandem *festinanti*, ut evenit, *deproperato*, melius viro doctissimo successerit, viderint quibus plus otii atque ingenii est; ego quidem pauca tantum & leviter inspexi, in iis vero paucis ubique video hominem supra modum gloriæ appetentem, & alieni laboris malignum obtrectatorem; ubique festinationis temerariæ magis nescio an superbæ indicia, & in optimi auctoris textu interpolando licentiam non ferendam. In his vero quæ ad Phædrum dedit, quot ineptiæ? quot hallucinationes? quot *operæ nimium celeris, curaque carentis* argumenta? quot *φιλαυτίας* & *αὐθάστίας*, quot plagii, quamque aperta exempla? quam multa denique mali commatis, cum quæ bona & sua, sint perquam pauca? Hæc sane cogunt invitum tandem discedere ab existimatione illa quam hætenus habueram de summa viri doctissimi in his literis præstantia. In aliis quidem eruditionis partibus dudum liquet nihil illum egregie præter ceteros posse, immo in nonnullis vix etiam mediocriter. In re ANTIQUARIA hospitem esse luculenter probavit Doctiss. CHISHULLUS præclara sua Defensione Commentarii ad INSCRIPTIONEM SIGEAM; quo nihil



LIB. V. nihil in illo genere lectu jucundius, nihil utilius, aut reconditæ eruditionis plenius. Idem in PATRUM scriptis evidentissime ostendit ingeniosissimus MIDDLETONUS in Animadversionibus in Novi Testamenti specimen prius memoratis. In studiis vero THEOLOGICIS, SACRISQUE Literis, ut alia mittam quæ plura habeo, quam parum sit exercitatus, aperte nimis indicant & PRÆLECTIONES perpetuo, proh pudor! intermissæ per omne illud tempus, ex quo ad primariam Theologiæ Cathedram evectus est, & DISPUTATIONUM vix melior conditio; in quibus Regius Professor partes suas quam strenue sustineat, quam raro quamque invitus deferat, dicant Academici. Hic certe in URBE commoratur Vir doctiss. tum maxime, cum promuneris ratione id minime faciendum erat. Sed in humanioribus studiis, in Poetarum scriptis, in Veteribus Comicis, in re metrica, in his eum facile Principem credidi. Et est profecto, sed non eo quo hactenus putaram sensu; nondum enim summum in hisce studiis fastigium assecutus est, ut non etiamnum quo crescat habeat; nec ideo in re metrica principatum obtinet, quod in eodem stadio certatim magnoque numero currentes longe post se reliquerit; hic enim solus secum certavit, cum alii fere hanc eruditionis partem vel prorsus neglexerint, vel leviter attigerint. Neglexerunt autem quam adolescentes non didicerant, quia illa se facillime carere posse jam viri facti probe scient. In dimetiendis enim pedibus, ac perpendendis syllabis consenescere, id, inquit Quintilianus, tum miseri, tum in minimis occupati est. Neque enim, qui se totum in hac cura consumpserit, portioribus

tioribus vacabit. Quanto autem cum fructu, quantoque rei literariæ commodo, aliis studiis tempus suum impenderint, qui levioribus hisce nullum dari voluerunt, testantur præclara in omni literarum & scientiarum genere monumenta, quæ Eximii illi Viri elaborarunt, quos Vir doctiss. tanta solet cum contempione spernere, quod in verborum syllabis, versuumque Comitorum pedibus & numeris perscrutandis & ad digitos exigendis noluerint adultioris jam ætatis tempus sibi misere perire. Quasi Fortunæ Græciæ in eo verterentur, ut hæc eruditionis pars in qua ipse primas tenet, unica esset, cui veræ doctrinæ laus & nomen merito competere; aliæ vero omnes præ ea plane sorderent, earumque pretium æstimandum esset ex incuria illa qua ipse eas tractavit; cum re vera sit omnium minime utilis, nedum necessaria; utpote quæ nec bonum civem nec prudentem virum faciat, nec ad rerum vel divinarum vel humanarum cognitionem quicquam conferat. Ex eo enim tantum, quod a plerisque vix inspecta sit, reconditum quid & *μυστικόν* esse existimatur, cum in se tamen nihil illa sit facilius, si suo tempore, primisque in annis addiscatur. Unus certe *Theologiæ* locus, unum *sacrae scripturæ* caput, una in *Historicis* aut *Chronologicis* quæstio, ut de Scientiis vel de Juris prudentia nihil dicam, plus sibi temporis & studii sæpe postulat, quam tota de *Trimetris* & *Tetrametris* Doctrina, ut a primis usque elementis in abditissima ejus mysteria penetres. Quod in eorum gratiam dicendum putavi, quos ob rei metricæ ignorantiam, etsi alio fere omni doctrinæ genere præstantes, vir doctissimus tam inhumaniter tamque indignis modis

**LIB. V.** dis laceravit. In hoc igitur uno genere, in quo alii operam suam ponere detrectarunt, Ipse primas habeat, & Principatus nomen non tam amet habere, quam mereri, bonas literas quantum possit, potest autem egregie, promovendo, & hanc Spartam, quam sibi sine rivali nactus est, non jactando, sed ornando; sententiæ illius memor *vero Jove dignæ*, quam Phædrus suo tribuit, III. 12. 18.

*Nisi UTILE est quod facimus, stulta est gloria.* Et quod idem dixit, I. 12. 1.

*Laudatis UTILIORA, quæ contempseris,*

*Sæpe esse.* — Vale Vir eruditissime, & me ex animo tuum vicissim ama.

Dabam Londini

tertio Kal. Febr.

*The End of the Second Volume.*

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